THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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New York, February 15, 1849.

THE EDITORS TO THE PUBLIC.

In obedience to a law which usage has imposed upon the periodical press in this country, we subscribe our names as the associated editors of this Journal. The occasion requires us to explain to our friends and to the public the considerations which have induced us to commit ourselves to the enterprise, and the measure of responsibility which we assume with regard to it.

1. The undertaking does not originate with us. It is known that for several years past there has been an increasing demand for a religious newspaper, which, proceeding from the city of New York, shall be addressed to a class of readers somewhat different from those whose tastes and wants control the character of the journals already established here. The Methodists, the Baptists, the Dutch Reformed, the Protestant Episcopalians, and the Episcopalians of the Oxford school, have their several religious newspapers, adapted professedly to their wants. The Roman Catholics, the Unitarians, the Universalists, and we know not how many other sects, have their weekly publications of opinions and intelligence. Besides all these, there are two journals, of great circulation and of distinguished ability, which, without being ostensibly connected with any ecclesiastical power or any committee of a religious sect or party, are Presbyterian in their sympathies and in the ecclesiastical relations of their editors. Of these two, one is completing its twenty-sixth year, and the other is only seven years younger. Since these journals began to be published, not only has the reading religious population of the city, and of the whole country, been greatly increased, but, within a few years past especially, there has been growing up a class of readers whose demand is for a Journal differing in character from all that now occupy the field. There is growing up in this metropolis, in this State, in the great and free North-west, a body of churches whose organization is founded on the great New-England principle of CONGREGATIONAL INDEPENDENCE. Multitudes of intelligent christian men, who are not of these churches, are in sympathy with them, and are looking for some popular exposition of current ecclesiastical and religious questions, and of all the progress of our times, as seen from the position of that great principle. Measures have been proposed, again and again, for the establishment of a Congregational newspaper, to be published in this city. Some of us, though urged to bear a part, have doubted, hitherto, the expediency of such an undertaking. But the demand has increased in its distinctness and urgency; and the duty of attempting to meet that demand has been presented to us in such a light, that we have consented to assume the management of the enterprise in the editorial department.

In the circumstances in which the editorial control was offered to us it seemed to us that the providence of God was clearly calling us to a great work. We enter upon the undertaking in a full confidence that the resources, both of capital, and of energy, and skill, in the way of business, which are pledged to the support of the new Journal, will be fully adequate.

2. This Journal is not established as the organ of any ecclesiastical body, or of any sect or party—new school or old school. We are Congregationalists; but we do not undertake to be the representatives of Congregationalism. We have our own opinions on questions in theology; but we are not the champion of any man's "scheme" or metaphysical system, or of the views set forth from any chair of theology. THE INDEPENDENT, then, is not to be responsible for any opinions but its own, in matters of church polity or of theological doctrine. The Doctors—Bushnell, Tyler, Taylor, Park, and the rest; the schools and seminaries—Andover, Yale, Bangor, East Windsor, Hudson, Oberlin, and as many more as there are, may agree or disagree as they please. We are responsible for none of them, nor is any of them responsible for us.

3. It is not quite unnecessary, in such times as these to add, that this Journal is not in the interest of any political party. On political questions, as they involve great moral principles, or affect great moral interests, we expect to utter our opinions plainly; but no political party has any right or interest in our columns. The great question now before the people of the United States—the question by the side of which all other political questions now sink into insignificance—is the question of the extension and perpetuation of Slavery by the sovereign authority of the Union. In the discussion of this question, we hope to bear our part. No aspect or bearing of it is too secular to be considered in a religious newspaper. We take our stand for *free soil*, wherever Congress has power to legislate. Yet our journal is not committed to the "free-soil party." We have to do with principles, not with candidates, nor with parties as represented by candidates. In the same way other questions of national and State legislation will receive attention. The question of war or peace, so often as it arises, is a moral question. The question of cheap postage, and of an entire reformation of the post-office system, so as to secure the greatest amount of public accommodation at the least expense, is a question involving great moral interests. The question of laws to restrain and control, or altogether suppress, the traffic of intoxicating drinks; the question of laws to punish crimes against chastity; and generally all questions about crimes and punishments, are moral questions, and are to be discussed accordingly, without reference to party interests or party pledges.

4. Our arrangements for assistance in the editorial department, and for stated foreign correspondence, are of the most satisfactory character. When the reposibility of editing this paper was first proposed to us, we saw that the labor of selecting, compiling, and condensing the record of current events, would be inconsistent with our duty as pastors; nor could we believe that our united contributions to the editorial columns would compensate for deficiencies in those selections abridgements, summaries, and reports, which are the staple of a newspaper, and on which its value so much depends. But we are relieved in that respect. Our relation to this Journal is not indeed to be merely nominal, or that of general superintendence only. We are the sole and responsible editors; and the making up of every successive sheet will be under the personal inspection of one of us. Yet we are not to work unaided. Our assistant editor is one whose eminent knowledge of public affairs, both ecclesiastical and secular, and whose ability and experience in this particular line of intellectual activity, admit of no question; and we have full confidence that his powers will be earnestly and cheerfully employed to make THE INDEPENDENT what we wish to have it. Arrangements have also been made which secure for us the stated communications of several foreign correspondents, who are well acquainted, not only with their own countries, but with ours.

5. Our hope is to make such a newspaper as every intelligent and large-hearted pastor will welcome to his own family and to the families of his flock. We hope that our labors as editors of a religious journal—a labor which requires us to regard with habitual attention all the great interests of the church and of humanity—will better qualify us for our work as pastors, whether in the pulpit, or from house to house. At the same time, we also hope that our relations as pastors, constantly employed in the pastoral work, and holding constant intercourse with other pastors and with the churches, will enable us, in some respects to make a better newspaper than if we had retired from the pastoral office, or had never known its duties and its sympathies. We hope to pay our weekly visits in this way to thousands of families, spreading before them the changing map of the church and of the world; teaching, exhorting, warning all; enriching each reader's mind with facts and principles; touching the springs of Christian affection and devotion; and aiding and cheering all the while the labor of the living ministry in a thousand pulpits.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, JR.

THE "PLAN OF UNION."

The Report on the "Plan of Union" adopted by the General Association of New York, at its session in August, 1848, has been issued in pamphlet form, and is for sale at this office. The Report takes strong ground against any such *ecclesiastical* union of Congregationalists and Presbyterians, as the "Accommodation Plan" contemplates, while it discriminates between such a union and "union *for benevolent purposes*, as exemplified in the American Home Missionary Society."

The author of the Report has appended to it a "Supplement," in which the position and policy of the A. H. M. S. are definitely stated. As his views on this point are our own, we give them a place in our columns:

"The American Home Missionary Society was not established on the basis of the 'Plan of Union,' and is not to be identified with that plan. According to the second article of its Constitution, the great object of this Society is 'to assist Congregations that are unable to support the Gospel ministry, and to send the Gospel to the destitute within the United States.' The constitution does not specify the denominational character of the congregations that shall be thus aided; but the resources of the Society are at present derived chiefly from the Congregational and the New School Presbyterian Churches, and the applications for aid are principally from churches of the same character. Having been for nearly four years a member of the Executive Committee, I can testify that the funds of the Society are appropriated with strict impartiality, to aid feeble churches upon the same *doctrinal* basis with the patrons of the Society, and not to promote *ecclesiastical* or denominational interests; it being required only that the credentials of each commissioned Missionary be acceptable to that ministerial body of his *own* denomination within whose bounds he is appointed to labor. In certain cases which have fallen under my own observation, in which the refusal of aid has been imputed to sectarian influences, it has resulted simply from the application of a general rule of the Committee, the wisdom of which will not be questioned. One such rule is, that the application of a Congregation for aid shall be endorsed either by a Committee of the ecclesiastical body with which it is connected, or, where no such *Committee of Missions* exists, by two or more clergymen acquainted with the facts. Applications from a distance frequently come through the medium of a local Agency appointed by the Executive Committee. This is a wise safeguard, indispensable to the judicious appropriation of the funds of the Society; but such an Agency is not designed to supplant the Committees of local ecclesiastical bodies, whose advice is regarded as *the highest authority* in matters pertaining to the standing of ministers and churches *in their connection*. Local agencies and neighboring ministers may possibly in some instances be swayed by sectarian feeling, and thus the application of a church may fail of a candid hearing. But in all such cases the ear of the Executive Committee is open to complaint or testimony from those who feel themselves aggrieved, *and no Church is ever obliged to make its application through an Agency or a Committee of a denomination different from its own.*

"Another rule of obvious necessity is, that aid shall not be granted to new enterprises in cities and large towns, in the immediate vicinity of churches that symbolize in the main with the churches which the Society represents, or where the public means of grace are easily accessible. But for this rule the funds of the Society might be absorbed in aiding merely denominational movements in our large cities. The only churches of this description now aided, are the few which were on the list when this rule was adopted. It is easy to see how the application of this rule may have furnished occasion for the suspicion of sectarian partiality in the Committee.

"One of the greatest evils in the new settlements at the West, is the multiplicity of feeble churches arising from separate denominational interests. A community just large enough to constitute a single church, and barely able to support one minister of the Gospel, is divided into five or six churches, with about as many members each; Methodists, Baptists, Episcopalians, Presbyterians (Old and New School), and Congregationalists, demanding that their preferences shall be gratified, and that the institutions of the Gospel shall be arranged for their special accommodation. This is deplorable. It involves a waste of means, a waste of effort, and a waste of strength, which Christians at the East should discountenance. Let Christian families in a new settlement agree to support the institutions of the Gospel upon some *one* basis—that of the majority—be it Methodist, Baptist, Episcopalian, Presbyterian, Congregational, or any other evangelical platform, at least until such time as the wants of the community and the interests of religion shall demand more than one church in the place, and the principle of elective affinity can be introduced without impairing the general harmony, or hindering the general good; and let Christians at the East cooperate with them in the same liberal and comprehensive spirit. The spirit of Congregationalism is this very spirit of Catholicity.

"Without the aid of a *Congregational* Home Missionary Society—of an organization at the East to propagate Congregationalism at the West—a 'Church Extension' movement on the part of Congregationalists—the principles of Congregationalism will diffuse themselves like the light, the rain, the air. Let them be disseminated through the press, and through the various channels of free discussion. But let Congregationalists cooperate with their fellow-Christians of other denominations in every good work; and if Episcopalians, Baptists, Methodists, and Old School Presbyterians, will not unite with them in the support of domestic missions, let them not refuse to act in unison with those who will."

RELIGIOUS ASPECT OF GREAT BRITAIN.

BY OUR ENGLISH CORRESPONDENT.—NO. IV.

This, then, plainly, and without exaggeration, is the aspect which the Church of England presents; and we have the startling conclusion, from the testimony of two great bodies of witnesses, that if a spirit of simple, intelligent conscientiousness were to pervade the clergy to-day, to-morrow the Church of England would be without either bishop, priest, or deacon. Accounting the Articles to be "un-Catholic," and the doctrine of Justification by Faith to be of Satanic origin, the Anglo-Catholic, by force of the Articles, would be irresistibly withdrawn from the Church which demands subscription to those Articles in their plain grammatical sense. And, on the other hand, the evangelical clergy, though holding the Articles in good faith and sincerity, and, because holding them in good faith and sincerity, could not attend to a ritual and to offices which directly teach, and as directly imply, dogmas and doctrines alike opposed to those Articles and to the plainly-declared and eternal truth of God. We offer no speculations upon this extraordinary state of things; nor do we, by a process of mental and moral anatomy, attempt to demonstrate the peculiar processes by which these incongruities are developed, and moral impossibilities have come to pass. Let those who imagine that a spiritual organization and great moral results can be secured by mechanical, material agencies, or legislative arrangements, ponder the facts which are thus presented for their consideration.

It may be demanded of us—What of the people? Why dwell exclusively on the varied characteristics of the clergy?

As are the priests, so are the people. The range of influence of the evangelical clergy has been shown in our previous articles in this paper, and the nature of that influence. Of the antagonist party in the Church, let it be briefly said that their influence has been greatest upon the upper classes. In the Parliament before the last, there was *one* member of the Commons' House who sympathized with the then obscure and silently-working Anglo-Catholic party. In the last Parliament there were *one hundred*—that is to say, nearly all the young members, those who had resided at the Universities since the rise of Anglo-Catholicism, and who had advanced, as the men of the present, to take part in the business of life, were disciples of the new school. This fact, and all that it necessarily implies, is sufficient of itself to indicate the range of influence, and the chief elements of the power exercised by Anglo-Catholicism.

Of the great body of nominal churchmen it may be remarked, that the larger portion are not church-goers. For the most part these are out of the pale of religious influences of any kind; and the attendance of a large portion of habitual church-goers is of a peculiar character; it is hereditary, traditional, mechanical—a matter of habit and usage. The parishioner attends his parish church, because it is *his* parish church. He sits, it may be, in the pew where his father, his grandfather, and his great-grandfather sat: and this he does irrespective of the character of the minister, or the nature of the doctrines he may teach. This obtains to an extent which, perhaps, would be incredible to American apprehension. But this we have seen: The church of a populous parish is well attended, chiefly by the middle-class population of a town. The vicar has affinities with the Evangelical school, though somewhat High Church. He has better preferment, and leaves the parish. He has a successor, and that successor has a coadjutor. These are warm partizans on the Tractarian side. All Romish doctrine is taught. Still the parishioners attend as before. Two years pass away, and then these two clergymen leave the Church of England, and join the Church whose principles and doctrines they had long been engaged in inculcating. They go to Rome; but their parishioners, as before, resort to their parish church, and find themselves supplied with other ministers of the Anglo-Catholic order. And still they go, and still would they go, whether High Church or Low Church, Pelagian or Antinomian, Brahmin or Mufti occupied the pulpit. For why? Is it not their church, and could they resort elsewhere? But beneath this mechanical, unintelligent routine two processes may be observed. In some, the native superstition which lurks in human nature is developed. The mysterious powers and miracle-working energy of the priest, and salvation by ritualism, commend themselves to the formalist, and seize upon the unenlightened religious instincts. Bigotry, which dwells hard by superstition, then comes and claims its own, and works out its malevolent purposes. The other side of the picture exhibits to us the more intelligent repelled from religion. They perceive the encroachments of the ecclesiastical power; they revolt from the monstrous claims set up by the clergy; they perceive the anti-social and inhuman tendency of the doctrines taught, and the consequence is they are repelled toward infidelity.

Such, on a broad and general survey, are the aspects which England presents in her religious establishment. The devout Christian might well turn from the contemplation with emotions of profoundest sorrow; and the enlightened patriot, agonizing for the welfare of his country, might well feel Hope departing from him, on seeing that which should be purity and life, made pollution and death. But the Christian man will hope on, and in the largeness of his charity Believe. He knows that in apparent Death there is Life; and though in its lowest and least developed forms, moral life will be dear to him. Lips may stammer an inarticulate prayer in forms, profaned by indifference, or powerless from familiarity; yet that utterance shall go up to the Eternal. The dull ear shall but half receive broken tears and uncertain sounds, instead of the full harmony of heavenly truth; and yet that shall enter, and raise, and purify the soul. From out of the dark territories of error and superstition, guided by a feeble ray, shall a great company emerge on the broad and glorious expanse of the regions where there is no night, and there sing of the mercies of the Lord for ever. Those who have come out of great darkness shall join with those who came out of great tribulation, to swell the tide of harmony, which shall everlastingly resound unto Him that loved us. AGRICOLA.

For the Independent.

REMARKS ON GENESIS 1: 1.—2: 3.

Many different views have been taken of this ancient document. I propose to notice only one, to wit: the grossly literal or pseudo-grammatical interpretation.

The advocates of this interpretation remind us that this document was written in the infancy of the human race, when the minds of men were inexperienced, and occupied with their immediate wants; when they had little or no conception of spiritual objects; and when they had no leisure for philosophical or metaphysical speculation. They require us to lay aside the refined and elevated notions which we have obtained from books, even those which may be also incorporated into our very language, and to place ourselves in the situation of children—of children, too, in the early stages of human society—to whom the Hebrew language was vernacular.

The account of the Creation viewed in this light, has been thought to give us the following results:

The universe consists of the heavens and the earth, as if this were a fair and equitable division; Gen. 1: 1.—2: 1.

The original chaotic mass includes not only the materials of the present earth, but also of the sky, and perhaps of the heavenly bodies; Gen. 1: 2, 6, 14, &c.

Light and darkness are divided, as if both were actual existences; Gen. 1: 4. comp. Job 38: 19, 24.

The sky or firmament is a solid, that idea being supposed to be involved in the original Hebrew word; Gen. 1: 6, 7. comp. Gen. 7: 11. 28: 17. 2 Sam. 22: 8. 2 Kings 7: 2, 19. Job 26: 11. 37: 18. Ps. 78: 23. 2 Pet. 3: 10.

Above the firmament are waters; Gen. 1: 7. comp. Gen. 7: 11. 2 Kings 7: 2, 19. Ps. 104: 3. 148: 4.

Below the firmament are heavenly bodies; Gen. 1: 14, 15, 17. comp. Gen. 1: 20.

The moon is called a great light; Gen. 1: 16.

The stars are mentioned loosely, as if inferior to the moon; Gen. 1: 16.

The earth produces plants; Gen. 1: 11, 12; the waters produce fishes; Gen. 1: 20, 21; the earth again produces quadrupeds; Gen. 1: 24; as if by their inherent powers.

Plants are divided, not according to any formal system, but according to appearances; Gen. 1: 11, 12. So animals; 1: 24, 25.

One class of plants is spontaneous, or propagated without seed; Gen. 1: 11, 12.

The Deity has a bodily form, in which he creates man; Gen. 1: 26, 27; comp. his appearance in human form to the patriarchs.

The power of God is his spirit or breath; Gen. 1: 2. comp. Gen. 2: 7. Job 27: 3. 33: 4.

The Deity has a senate with which he consults; Gen. 1: 26; comp. Gen. 3: 22. Job. 1: 6. Is. 6: 8. Dan. 4: 17.

The Deity commands; Gen. 1: 3, 6, 9, 11, 14, 20, 21, &c.

The Deity gives names; Gen. 1: 5, 8, 10.

The Deity reviews and approves; Gen. 1: 4, 10, 12, 18, 21, 25, 31.

The Deity works each day, from morn till night, *instar architecti*; Gen. 1: 7, 16, 21, 25, 27.

The Deity rests from mere weariness, and rejoices in the completion of his great work; Gen. 2: 2, 3; comp. Ex. 31: 17.

In short, the earth is considered as the *cardo universi*, to which sun, moon, and stars, are subservient; as the middle point of the whole creation, upon which the Creator expends the most care, the creation of it taking up five days out of six, or every day but the fourth.

These several deductions are not necessarily connected with each other. I know of no one commentator that adopts them all.

Although it is a common remark, even with those who hold to the inspiration of Genesis, that this document is written in a style adapted to the infancy of the human race, yet it is doubtful, whether any one of these interpretations can be defended in the spirit and meaning in which it is usually brought forward.

In support of this last observation, I would observe—

1. That some of these interpretations are inconsistent with the context. For instance, God's working *instar architecti*. The representation, which is given throughout this chapter, of the Divine operation, is, on the contrary, in the highest degree dignified and sublime. God said, "Let there be light;" and there was light. Longinus (Sect. IX, § 9,) quotes this passage, and admires it, as representing the power of God *κατὰ τὸν ὄρμον ἄξιαν*. He could hardly have mistaken its true meaning. God then did not work *instar architecti*; but whatever he accomplished each day, was accomplished instantaneously. Neither could the writer of this document, with such magnificent ideas of God's power, have intended to say, that plants and quadrupeds were produced by the earth, and fishes by the sea, as their efficient cause. The representation is merely optical, and like that of common life. Neither did God rest from weariness, but rested, *i. e.*, ceased to create. The idea that God possesses a bodily form countenances idolatry; but this would be inconsistent with the tenor of the whole composition, which makes only one Creator, and all the objects of worship among the heathen, as heavenly bodies, animals, plants, etc., mere creatures.

2. Some of them are fanciful, and unsupported by the words themselves, or by the context. For instance, the chaotic earth's including the heavenly bodies; light's being regarded as a substance.

3. Some rest on an incorrect rendering or conception of the words. For instance, the word rendered *firmament* comes from a root which signifies "to stamp upon," "to tread to pieces," "to tread out," "to expand," and hence may denote merely an *expanse*. This will remove part of the difficulty with respect to the superior waters.—The expression *likeness of God* admits, it is well known, of various explanations. The expression, *Let the earth produce creeping things*, may perhaps be rendered, *Let the earth swarm with creeping things*.

4. Some of them are contradicted or counteracted by comparing other passages of Scripture. For instance, the idea that the sky is a solid, by comparing Is. 40: 22, 44, 29.; Ps. 104: 2.; Ezek. 1: 22.; Dan. 12: 3.; Ex. 24: 10.; Rev. 4: 6. (So 2 Pet. 3: 10.; by comparing Ps. 102: 26.)

5. Others are merely instances of enumeration. Language in its first state was probably destitute of universals. These were naturally supplied by an enumeration of particulars, such as struck the senses, though not exhausting the subject. For instance, heaven and earth, verse 1.—Three classes in the vegetable kingdom: grass (*herba virgo*), herb yielding seed, and fruit tree, verse 11 (or perhaps the first means annual plants, the second those more durable).—Three classes of land animals: reptiles, cattle, and wild beasts, verse 24.—We need not inquire whether the classification is made on philosophical principles; compare, for example, in N. T., *things in heaven, and things in earth, and things under the earth*, Phil. 2: 10.

6. Others are optical representations, such as are admitted into all languages, and are founded on actual appearances. For instance, the moon's being called a great light; the classification of the parts of the universe; the classification of vegetables, and of animals, which are made on optical principles.

7. Some of these interpretations are instances of *anthroponorphism* or *anthropopathism*, figures of speech by which we attribute to God the organs or the affections of men. This is speaking of God in language commonly employed concerning men. How else can we, with all our refinement, speak of God? How else could the ancient patriarchs, than in images drawn from human nature? Thus the breath or spirit of God represents his *power:* his speaking represents his *willing;* his naming represents his *arranging* or *adjusting;* and his approbation represents *the correspondence of the work to its design.* His resting from his work denotes in the same way, his *ceasing to create.*

8. Other of these interpretations, although uncertain in themselves, may be admitted without injury to revelation. For instance, God's consulting with other beings; the preëminence of this earth, certainly in a moral aspect; the ethereal or superior waters; &c.

9. Lastly, it may be observed in general, that mankind were not made so rude at first, as this mode of interpretation appears to assume. The history of the world is far from countenancing the idea that men were originally savages. To say nothing of the Scriptures, the earliest writers of most nations exhibit great mental acuteness, the earliest state of human languages exhibits much discrimination of mind; ancient works of art exhibit great practical skill; and the religious books of the ancient exhibit a discriminating moral sense—in a degree often not found in the generations which immediately followed.

M.

For the Independent.

DUTIES OF CHRISTIANS IN TIMES LIKE THESE.

The substantial character of piety is the same at every era; but its manifestations in action must be modified by passing events. We are not simply to regard the general will of God as applicable alike to all times; but are also to inquire what are the duties devolved upon us by the peculiar crisis in which our lot is cast.

1. It is our duty to watch the progress of passing events. The Savior reproved the Jews in his days for not discussing the signs of the times; and some Christians might be found now who are perhaps sufficiently attentive to the private details of religious duty, but who take little pains to inform themselves respecting passing events, and their bearings on the interests and progress of the Universal Church. This ought never to be the case; much less should it be so in times like these, when everything, both in the religious and political world, betokens a remarkable age, and indicates, as we trust, the dawn of a brighter era. Shall we turn our eyes away from the mellow and glorious tints which redden in the eastern sky? Shall we sit in sullen indifference while God seems preparing the way for his kingdom, and it may be near at hand? How then shall we know how to rejoice at its approach, or to pray intelligently, or to do our part to hasten the triumphs of truth and righteousness? Old, stereotyped forms of prayer or modes of action will not answer the demand of these stirring and changeful times. Every Christian should have access to some well-conducted religious journal, and *should read it too;* especially those portions of it that chronicle the passing events in the religious world, and in the political world also, which is every year becoming more visibly, if not more intimately connected with the interests of the Church of God.

2. At a time like this Christians should offer special and earnest prayer. We may derive encouragement to plead with God for the speedy fulfillment of his promises, from the movements of his providence. All things seem to be hastening towards some great result. The world is moving towards *some* point at railway speed—we cannot count the posts as we pass them. Oh, let us hope and pray that the movement is towards an era of universal light and universal love. But if this *is* to be the result, we must have more copious effusions than ever before of those Divine influences which descend in answer to prayer. Scarcely would the great outpouring of the Spirit, which commenced on the day of Pentecost, suffice to make the progress of spiritual religion keep pace with the rapid and rapidly accelerating movements of Providence. Nothing less than these surely will suffice for the speedy fulfillment of the best wishes and hopes of the Christian. Without them there is danger of the fatal reaction of sin and error; of the wildness of enthusiasm; of the horrors of a reign of universal terror. Let, then, the prayer for spiritual influences to descend on every portion of the world, and especially on those portions which are most agitated, be offered with far greater frequency and fervor. Let the prayer "THY KINGDOM COME" ascend continually from every Christian heart.

3. It is the duty of Christians to throw themselves, with all their influence, into the great reformatory and Christian movements of the age. This is an age of reform. Thousands of interested and excited minds are employed in applying the principles of the Gospel and of eternal right to the gigantic sins and abuses which have obstructed the progress of the human race in virtue and in happiness. The spirit of philanthropy is awake; and though in some instances its course is erratic, and it has seemed to be suing for a divorce from wisdom, still, on the whole, its movements are encouraging. It may wander for a time; but by and by, weary with its wanderings, it will return, and we shall see the spirit of genuine philanthropy and the wisdom which is from above walking hand in hand, taking counsel of each other and of Heaven. Meanwhile, it is an encouraging omen that the spirit of reform is one of the grand features of the age; and that from the first many of its movements have been so judicious and so successful. After a season of conflict, stern it may be, and sometimes exciting some of the wildest of human passions, everything, we believe, will settle down upon the basis of strict morality and of eternal righteousness. In this respect the present era is bright with promise. A rainbow is on the cloud, and the morrow will be fairer than to-day. But, in order to the realization of these hopes, Christians must be foremost in every good enterprise, and give to it the benefit of their heavenly wisdom, their holy principle, their consistent piety, their earnest prayers.

This, too, is an age of missionary enterprise. Beginning a little more than half a century ago, in feebleness and amid the derision of its foes, this enterprise has grown into strength, and has become one of the strongly marked features of the age, which, amid all the changes of kingdoms, goes steadily forward towards its completion. The way is opened by Providence for its more rapid progress, and we are called to enter, with all our hearts and all our energies, into this sublime work of love. God will not Christianize the world by magic, or anything like it. Religion will not descend in some vision of glory from the skies, and, walking among the nations, scatter everywhere her blessings. Her mission of love is the mission of the Church, employing means adapted to the end—means like those already in operation, and which, if rightly employed, will, through the Divine blessing, transform the kingdoms of this world into the kingdom of our Lord and Savior Jesus Christ.

4. The character of the times demands that American Christians labor, with special earnestness, for the evangelization of their country. This nation is itself one of the most striking and significant of the signs of the times. It bears, more strongly than any other, the characteristics of the passing era. It is the country of progress—with one or two disgraceful exceptions, in advance of all the world; having long since, in some respects, reached the goal to which other countries, by struggles, revolutions, and bloodshed, are now tending. It is as a city set on a hill, a light towards which they ever turn their eyes. It is also becoming every year more closely linked to the old world: first, by those mechanical inventions which shorten the distance between us and them; and secondly and chiefly, by those hundreds of thousands of emigrants who come to us every year, and, leaving their relatives and friends behind them, bind this to their father-land by the magnetic wires of relationship, of sympathy, and of affection. Thus this country sends its influence with ever-increasing power over all Europe. But it is surrounded with dangers, arising chiefly from the fact that the increase of our population keeps ever in advance of the means of grace, which the churches provide for them. All that is good and promising among us will fail, unless our country is pervaded with the spirit of the Gospel. Just so far as this becomes a Godless nation, its institutions rest upon a volcano; and the burning lava of human passion will overflow to destroy them. And just at this moment a new feature, dark on one side with peril, and bright on the other side with promise, appears. Multitudes, in the eager pursuit of wealth, are hastening to our western shores; and a great State, with its millions of busy population, will soon be upon the western slope of the Rocky Mountains, and lining our Pacific coast. There is danger that *there* will be seen a new illustration of the old truth, that the love of money is the root of all evil; and of this other truth, that the sudden influx of great wealth more often proves a curse than a blessing. But if we can follow up these eager multitudes with the Word of Life and the institutions of the Gospel, before they forget their fathers' God, a State may there arise which shall work wonders for the salvation of the world. Never was demand for Christian effort more pressing; never was emergency more urgent.

Other portions of this great field—our country—are calling for our efforts. What response will the Churches give to the call? Christians do not estimate highly enough the value of our Home Missionary Societies. It is impossible to exaggerate that value. With them are bound up, in no small degree, the hopes of our country. Withhold from them the means of extending their influence, and the brightest of the signs of the times will fade away into darkness. Keep our growing millions destitute of the Gospel, and scenes of anarchy and confusion are before us, and the rising sun of glory will go down in the east and leave us in the thick gloom of midnight. But if we are faithful as Christians, that sun will rise, and, reaching its meridian splendor, its beams will lighten and gladden all the nations.

W.

For the Independent.

DECISION OF THE NORTH.

One or two thoughts have arisen on the reading of Mr. Calhoun's late address, which I would express through your columns. And the great question that arises is this: Shall the purpose aimed at in this movement and this address prevail? This question is to be answered—it must be answered—by the North. It is a solemn question put to the principle and integrity of the North, to lovers of human freedom at the North, and they must meet the responsibility of a decision, for the power of that decision rests in their hands. If they firmly and unitedly maintain the limits they have claimed, the further extension of the system of Slavery is impossible. If they flinch and falter now, with them must rest the shame. What shall be our answer? for answer we must. I do not intend to discuss the points urged by Mr. Calhoun. There are some points in the Christian's view of this matter which the pleas of the Politician do not reach. We do not inquire in what this system originated, or how it was regulated. "Let the past dead bury their dead." Neither do we inquire how the new Territory, over which it is proposed to spread its blighting influence, was obtained. Nor do I imagine this is the main point of interest in most Northern minds. Argument on this point, therefore, does not reach the case. If Slavery in its pollution and curse must remain where it already exists, be it so; the responsibility of its continuance does not rest with us. But the great question of its extension does rest with us—a question looking not to the past but to the future—a question fraught with deepest interest to every lover of humanity and God. And on this point shall our decision change? As it was founded, not on history or circumstances, but on the eternal, immutable principles of justice and truth, shall history or circumstances change it? Have those principles on which it was based, changed? Is it *right* that this system should be extended—that *we* should extend it? Can such a decision be a fit matter for compromise. Have we a right to compromise the laws of God, and the claims of a common humanity? Is it in this nineteenth century to be left to a free and Christian nation to maintain and extend that system which even the infidel and despot have discarded?—a nation the foundations of whose system rest on the broad principle that "all men are born free and equal," and not "on the right of property in Slaves." Is such, finally, the duty of followers of the meek and lowly Jesus, the great distinguishing principle of whose faith is that of universal brotherhood; that of one blood God hath made all nations; that one is our Master and all we are brethren? These seem to me to be the fair and proper inquiries; the issue of the question with us rests in the decision of these. And on these there can be but one decision.

In this there is nothing of jealousy or enmity towards the South. They are our brethren, parts of one common, beloved country. Nor do we forget that this Union was sealed by the common blood of our ancestors. We are not insensible to the common and sacred associations that cluster around its past history. But here rises up a sublime question superior to them all, or shall we not rather say, in harmony with them all; the question of human freedom and human happiness. In this question we have an interest and a right, not as Northerners, nor simply as Americans, but as men. No nation can appropriate the great and universal principles of the human soul. In their nature immortal, so in their influence they are boundless. They belong to us as men; their silent but sweet movings are felt in every human breast. They are what give vitality to all human history, and interest to human action. It is upon this foundation then, this sympathy with humanity as such, and which belongs to us not by charter or laws but by our inheritance as men, that we stand.

And here we are bound to stand. From this there is nothing in the arguments urged that should move us; this point they do not reach. Do we believe that this system of human bondage is to exist forever and to extend limitless? If not, why not set the bounds now, and thus mark our age by the rays of their glory. Are we to rivet still firmer the chains upon the souls of our fellow-men, because our cooperation thus is needed to give respectability to this accursed system where it now exists? Are we responsible, because in the world's progress the name of *Slave* has become odious? and are we to trample on every principle of truth and duty that we may be called in to prop up this on which God has thus written and is writing, in characters too plain to be mistaken, the doom of decay? These are the questions which we are to answer—questions vast and vital. To these there can be but one answer, an answer that rises higher than mere political considerations, serious though they may be; and which, fixing itself on the rock of immutable justice, firmly, kindly, but unswervingly replies—The advance of human Slavery is ended. Thus, when liberty in her wide march shall have swept the world, we may rejoice in her triumph. We love the Union. There is a God who will rule over its destinies. Duty is ours, and with duty there is no compromise. The voice of crushed and bleeding humanity speaks to our souls. Let us listen to its plea, and act for its deliverance. HOMO.

FROM OUR CORRESPONDENT IN IOWA.

DUBUQUE, Jan. 21, 1849.

GENTLEMEN:—On the 3d inst. Mr. C. V. Hess, a licentiate of the Iowa Northern Association, laboring among the Germans of Clayton Co., was ordained by a Council of Congregational Churches at this place, to the work of the Gospel ministry. He was formerly a public teacher in Hesse-Cassel, and is a man of devoted piety, and very acceptable as a public speaker, and gives promise of great usefulness. The services were held in the German church in this city. Sermon and ordaining prayer by Rev. P. Fleury (German,) of this place; charge by Rev. J. C. Holbrook; right-hand of fellowship by Rev. I. I. Hill.

There is great need of evangelical preachers among the Germans, who are becoming an important class in the West. The A. H. M. Society is doing something, but it is difficult to procure men of the right stamp for missionaries among them. Multitudes of them are living without any religious privileges, and the children are growing up without any religious influence. It is fearful to think of the thousands of unevangelized foreigners that will come upon the stage here in a few years to wield the power of the ballot, and to exert an influence in deciding our national destiny. Much can be done in the way of establishing Gospel institutions among them if efforts are commenced soon after their arrival, but if these are delayed, the difficulties are amazingly increased.

The Holland colony at Pella, in this State, in which so much interest has been felt, is in a flourishing condition, as to worldly prospects, and I informed you that they have recently enjoyed a precious revival. A writer in one of our papers says, "The village presents a thriving appearance. Mills are being put in operation, and habits of industry are gathering around them the elements of comfort and wealth, and the traveler in a few years will find in the wilderness of the prairie, a populous and highly cultivated district—Holland in miniature. During the coming season a considerable body of emigrants, it is expected, will be added to their numbers."

An *Educational Convention* was recently held at our capital during the session of the Legislature. We have a State Superintendent of Education with a salary of twelve hundred dollars, and a large fund accruing from the public lands given by Congress, besides five per cent. to which we are entitled on all the sales of U. S. Lands within our State. The last item now amounts to sixteen thousand dollars. At the Convention the following preamble and resolution was presented, which gave rise to an animated debate:

"Whereas this Convention believes that education is the common boon of all men, that taxation and representation should go together, and that the munificent 16th section grant was confined by Congress for the perpetual encouragement of popular education; therefore

"*Resolved*, That the word WHITE should be stricken out of our school law, wherever found."

During the discussion, the following substitute was offered:

"*Resolved*, That the colored population of this State are justly entitled to their proportion of the school fund, and that some provisions ought to be made by law for their education."

This was rejected, and the original resolution laid on the table. So the Convention did not believe the colored people have any claim for an education. Is it not astonishing that in this country, and this century, there can exist in such an assemblage a prejudice so unfounded, and such a spirit of injustice and oppression?

In order to show the operation of Home Missions in the West, in cultivating the spirit of benevolence, and opening new sources whence streams will flow into the treasury of the Lord, I will give you the facts in reference to the contributions of one Church. It was aided by the A. H. M. Society. In Dec. 1843, the monthly concert was established, the proceeds to be equally divided between the A. H. M. Society and the A. B. C. F. Missions. The first year $22 49 were raised; the next, $22 50; the next six months, (there being an interruption,) $16 51; the next year, $121 47, including $20 00 for the Am. Tract Society; and the last, including $40 00 for the Am. Bible Society, $220 20, besides the assumption of the entire support of the Pastor. Such is the effect of Home Missions. The money expended through such operations is like seed sown, which reproduces thirty, sixty, and a hundred fold. If our Churches would secure an abundant amount of resources for prosecuting *foreign* missions, let them plant the Gospel *now* in the West, and stud it all over with churches, and then all its boundless resources may be turned into the channels of benevolence, and furnish a fund with

the adversaries of the Gospel. We scarcely know how its bitterest foes could have contrived a more efficient means for its effectual damage, if not ultimate extinction. The Distributors may talk as they please of their "trust," "conscience," and "compassion for poor ministers;" but truth must not be lost in sentimentalism. If the truth must be spoken, they are all more or less, knowingly or unknowingly, acting a part which we must consider seriously hostile to the Cross of Christ. Yes! they are enemies of the Cross—such in *effect*, although not in design, as respects one class; and such in design and upon system as respects the other. The Nonconformists should know that the Treasurer of the concern—the individual who stands between the other Distributors and the Government—is an avowed enemy of the Cross—a scoffer of the doctrine of the Atonement, which was made upon it in the person of the Son of God, when "He bore our sins in His own body upon the tree." This despiser of the blood which constitutes the sole ground of hope to the human race, is actually the head and chief of the staff of Distributors! And one-third of the entire sum goes to aid in the maintenance and propagation of his pernicious creed throughout the English nation! This gentleman has also two others of the same creed as his own, joined with him in the work of distributing the Socinian share of the *Donum*; and it is a fact which must not be concealed, that, with these three deniers of the Godhead and Sacrifice of Christ, three Independents and three Baptist ministers are united in the work of distribution! To act thus, we submit, is in effect to transgress the Divine command—"neither to receive" the deniers of the Godhead of Christ "into their houses, nor to bid them God speed." And this is done even at the expense of being "partakers of their evil deeds!" And (we speak it with the deepest astonishment and sorrow) the author of the ablest Defence, of our own or any age, of the Deity and the Atonement of Christ, is actually one of the Independent Distributors, who has succeeded to persuade himself, not only that *he* is in the path of solemn duty, but that his complaining brethren are chargeable with voluntary blindness and perverse stupidity! It may be needful for one portion of our readers to say, that we here refer to our honored and much-loved friend, Dr. Pye Smith, Professor of Divinity in the Old College, Homerton.

The Irish aspect of the *Regium Donum* is terrific: for a period of great length the bulk of the large annual sum paid to Irish Protestants has gone to the support of the same anti-Christian heresy of which we have just been speaking—SOCINIANISM. A great number of chapels, both in England and Ireland, have been kept open solely by means of the *Regium Donum*, for the furtherance of this soul-destroying system—chapels which but for this would have been closed, or opened and used to propagate the truth as it is in Jesus. But to Socinianism in Ireland, must be added Popery, with all its attendant crimes and curses to individuals, to families, to nations, and to man. The same principle that puts £400 into the hands of Dr. Pye Smith, with his co-distributors of the Independents, for the use of "Poor Protestant Dissenting Ministers," puts, in addition to the sums awarded to the English and Irish Socinians, no less than £30,000 per annum into the coffers of the Irish Priesthood, for the express purpose of training a succession of Priests to go forth unto all the earth to deceive the nations, to pervert the truth, and oppose the Gospel of Christ.

The Independent.

NEW YORK, THURSDAY, FEB. 15.

OUR PROGRESS AND OUR SPHERE.

A little more than two months ago, the first Number of THE INDEPENDENT was issued to the public without a single subscriber. No *prospectus* had been put forth; no ecclesiastical bodies had decreed its existence; no agents had been employed in awakening interest for it or soliciting patronage. The few announcements that had been made, of the intention to publish such a newspaper, were chiefly unauthorized, inaccurate, and prompted by no desire for our success.

We were confident that there was an opening and a demand for such a journal as it was in our thoughts to make. And we trusted that, by the blessing of God, our united counsels and labors would produce such a paper as the need of the present time called for. We resolved that to the best of our ability we would try to meet this want; and as the responsibility was on us, we took the control of the enterprise into our own hands, to shape it, as nearly as possible, according to our own judgment of what would do the most good and the least harm. The name of the newspaper was chosen because it was descriptive as well as suggestive. When any have inquired of us why we have done, or why we have not done, any particular thing in any particular way, we have been thankful for the suggestion or the criticism friendly or unfriendly; but it has always been a sufficient answer to say, because we thought the course we took was best adapted to our object. That course we hope to pursue in all cases. We are not conscious of having done anything because we were not sufficiently independent to omit doing it, or of having omitted anything because we were not sufficiently independent to do it. We do not pretend that our independence is exclusively a moral quality. Much of it, doubtless, may be resolved into the fact that the editors have no share in the proprietorship, and the proprietors have no control over the editorial department. The only concern of the editors is to make a good religious newspaper. The only concern of the proprietors is to sell the newspaper as the editors have made it.

We are happy now in announcing to our friends the satisfactory proof both that such a journal as we had it in our thoughts to make was needed, and that we have not been wholly unsuccessful in our endeavors to meet the want which existed. There are now on our subscription list more than twenty-two hundred names, nearly all of them either volunteers or obtained by the spontaneous efforts of friends to our enterprise. Our subscribers are spread over the breadth of the country, from beyond Bangor in the East, to beyond Dubuque in the West; and, with very rare exceptions, have all paid in advance for a year's subscription. With this evidence to cheer us, we go on in our undertaking, encountering its toils and cares with good heart and hope, thanking God and taking courage.

If any of our friends have felt that our enterprise was a matter of doubtful experiment, we hope they will now consider the experiment tried and the doubt decided; and that they will regard *The Independent* henceforth as having a place among the established elements of calculation. Its existence is not a problem, but a fact. It is one of the many institutions which, from this great central emporium, are sending out their influences to aid in the great cause of human progress as identified with the cause of pure and living Christianity. On the same principle therefore on which the Tract Society or the Home Missionary Society demands a place in the prayers of the devout and in the charities of the beneficent, we hope that our friends everywhere will do what they can to promote the usefulness of *The Independent*, by increasing the value of its columns and the extent of its circulation.

It is plain that our field of circulation and influence is not to be local, but is to extend, as indeed it already extends, all over the country. Only a small part—here and there a little district—of so wide a field, can be canvassed by traveling agents. And we must continue to rely upon the spontaneous good-will of individuals to subscribe and to procure subscribers to the paper, because they like it, and because they think it will do good. The inducements we offer are not extrinsic; we offer no bounties or prizes; we offer only the toil of our minds and hands, and the accumulations of our thinking and experience, to make a newspaper that shall be worthy of support because it does good to the minds and hearts of all the households into which it enters, and because it helps to advance, to direct and to bless every good work pertaining to the growth of Christ's kingdom.

If you who read this paragraph, think that *The Independent* is worthy of support on such grounds as these, we respectfully ask you to help it by volunteering to do for it what we cannot do—that is by finding for it new readers and subscribers in your own neighborhood. If the weekly visits of this religious newspaper are a privilege to you and to your family—if you find that it is doing something every week to enlarge your acquaintance with the Church of Christ and with the workings of God's providence in the world—if you find that under its influence your conscience and your better sympathies are quickened, and you are better fitted for your duties and your conflicts—is there not another family in your neighborhood, and another, and another, into which a friendly suggestion from you, or at the most a little persuasion, may introduce the same weekly visits with the same blessed effects? Should all our subscribers act upon this hint, the number of readers would be more than doubled in a week. We trust that the continued growth of our subscription list will excite us not only to gratitude, but to increased efforts to make *The Independent* useful and acceptable in the widest sphere through which its influence may be extended.

THE CHRISTIAN A LIGHT.

Our Lord said to his disciples, "Ye are the *light* of the world." Was this a mere rhetorical figure, or was it a sober and practical estimate of the Christian's influence and responsibility? The Christian is commanded to let his light shine before men, that others beholding it may be led to glorify his heavenly Father. This is required of every Christian; for every true Christian has light, and is himself a light. He walks in light; he lives near to the great Fountain of Light; and his light shines of course as long as he feeds the flame of piety in his own soul. This light is not to be produced by artificial means; its shining cannot be increased by mechanical contrivances; the lamp of devotion must be fed; it must be kept ever trimmed and burning; whatever would obscure or tarnish its luster must be put away—and then the Christian's life will be a pure and heavenly light. How many eyes may be turned toward one such light; how many souls may be guided by it to truth and to heaven, or how many may perish if it burns dimly or is extinguished.

We remember to have read a traveler's conversation with the keeper of the light-house at Calais, in nearly the following words. The watchman was boasting of the brilliancy of his lantern, which can be seen ten leagues at sea, when the visiter said to him—"'What if one of the lights should chance to go out?'

"'Never! impossible!' he cried, with a sort of consternation at the bare hypothesis. 'Sir,' said he, pointing to the ocean, 'yonder, where nothing can be seen, there are ships going by to every part of the world. If to-night one of my burners were out, within six months would come a letter—perhaps from India, perhaps from America, perhaps from some place I never heard of—saying, such a night, at such an hour, the light of Calais burned dim. The watchman neglected his post and vessels were in danger. Ah, sir, sometimes in the dark nights, in the stormy weather, I look out to sea, and I feel as if the eye of the whole world were looking at my light! Go out! burn dim! Oh, never!'

"With how much dignity can enthusiasm invest the meanest occupations; and how constantly the human heart rises superior to its circumstances! What more monstrous drudgery can be conceived than this poor fellow's existence—pent in a narrow tower, burnishing his mirrors by day, trimming his lamps by night! And yet as he stands, with excited imagination, in the midnight conflict of the elements; feeling the eyes of the world upon him; holding himself responsible to all nations—his function almost rises into the sublime, dilating to moral grandeur by the force of his own conceptions."

But it is no romance which makes the Christian a light for the world, with the eyes of the whole world upon him. This he is, by express appointment of his Lord, commanded to shine, holding forth the Word of Life. Let then his light be always full, bright, pure. The moment he neglects it and suffers it to grow dim, some poor soul struggling amid the waves of temptation, for lack of it may be dashed upon the rocks of destruction.

MR. CALHOUN'S LATEST MOVEMENT.

We have doubted whether to say anything in these columns about the late meetings of the Southern members of Congress in the Senate Chamber, and the Address drawn up by Mr. Calhoun, and subscribed by a part of the Senators and Representatives from the slave-holding States, which has been published as the result of those formidable consultations. The address itself is too long for publication in our crowded columns; and indeed those of our readers who have time to attend to it, have probably had access to it already, as published in other journals.

There are, however, some thoughts which have occurred to us in connection with this movement of Mr. Calhoun and his friends, and which we cannot well refrain from uttering. We see in this movement, thus far, more reasons for encouragement than for fear.

In the first place, there have been in the progress of this affair some indications that the time is not far distant when Southern men will dare to think for themselves on the great questions connected with Slavery. The darkest aspect of the influence of Slavery at the South is in the tyranny which is exercised over individual minds by what is assumed to be public opinion, and in the disgraceful cowardice with which that tyranny is endured. But now, at last, we find Southern members of Congress, at a great crisis in respect to the ascendancy and progress of Slavery, daring to differ from each other as to what the crisis is and as to what shall be done, and daring to avow their differences before their constituents and before the world. Who can tell how soon the time may come when even in South Carolina some men shall dare to believe, and to be known as believing, that the atrocious slave code of that State is a violation of natural justice, and shall find that they can so believe and so express themselves without being murdered?

In the next place, it is apparent that the Southern people, as a whole, have no thought just now of attempting to dissolve the Union. We do not see that Mr. Calhoun's address proposes or threatens any such thing. All that it proposes to the slave-holding States is, that they shall stand by each other against the progress of justice and freedom, and shall do their best to keep each other in countenance against the moral sense of Christendom and of the world. Taken throughout, the address is in a very different mood from what we have been wont to hear in other days. Some five-and-twenty years ago, the Governor of Georgia, in a solemn State Paper, declared that the people of the South "had exhausted the argument and would stand by their arms." And before and since that time the people of the North have been accustomed to hear threats of the dissolution of the Union and of an appeal to arms, whenever there has seemed to be any danger that the government of the Union might cease to be controled in accordance with slave-holding principles and policy. But this address from the pen of Mr. Calhoun is comparatively moderate in its style and temper. Perhaps the Southern leaders have found out that the people of the South value the Union, after all, as highly as it is valued by the people of the North and West. Perhaps Mr. Calhoun himself has found that the people of all the Southern States, except peradventure his own, are unwilling to sacrifice the priceless advantages of this Union, in the wild hope of forming a great slave-holding confederacy around the Gulf of Mexico. Perhaps it has been ascertained that the people of the South begin to be in doubt whether the attempt to force the institution of Slavery by the power of the Union upon conquered provinces is worth pursuing. Is it not from some such source as this that the appeal to the Southern States to sustain each other has originated?

The truth is, that the slave-holding States have no common interest in Slavery to bind them together, aside from the political and moral sympathies which that institution engenders, and the common interest which they have in making Slavery respectable. In regard to the great question of the extension of Slavery, the interests of some slave States are entirely opposed to the interests of other slave States. A State like Virginia, which is exporting slaves by tens of thousands every year, has much to gain by the extension of Slavery. The opening of new markets for that kind of merchandise, is the same thing to Virginia, that the opening of new markets for the produce of Manchester and Birmingham work-shops is to England. The annexation of Cuba and Yucatan, and the formation of a continuous tier of cotton and sugar-growing slave States along the coast of the Mexican Gulf would raise indefinitely the price of human flesh in the shambles of Alexandria and Norfolk, and would make every bankrupt slaveholder in Virginia feel himself rich again. But what interest has Louisiana in all this? The planters of Louisiana do not grow rich by selling slaves at as high a price as possible, but only by buying at as low a price as possible. The extension of the demand for slaves, with the consequent extension of competition in the production of sugar and cotton, is entirely against the interests of Louisiana, and of all the planters in that State, who do not contemplate a speedy removal to some newer region. May it not be that the Southern people are beginning to see that this desperate struggle for the extension of Slavery, if successful, while it will put money into the pockets of a few slave traders and slave breeders, will do little for the Southern States as states?

The workings of God's providence for the extinction of Slavery will be found to be in the end a thousand times more efficient than all the efforts of philanthropists and statesmen.

OUR FOREIGN CORRESPONDENCE.

The readers of *The Independent* have already been informed that Rev. Mr. KING is to be a stated correspondent of this journal. A letter from him will be found in another column. Mr. K. will write occasionally for other papers in this city and in Boston, chiefly upon matters pertaining to the Irish mission; while in our columns, in addition to such matters, he will frequently present facts and arguments relating to the great principles of Congregational independency and of religious liberty, which he could not communicate so freely through any other channel. We can give only a part of his letter this week.

The numerous friends of Mr. K. will regret to learn, that a few days after reaching home he was bereaved of his youngest child, a daughter aged about 1 year and 3 months.

We need say nothing in praise of our English Correspondent to those who have read his letters. Much valuable matter from his pen must lie over till next week. We are obliged to defer, also, an excellent letter from an occasional correspondent in Manchester, England.

The next steamer must bring a letter from Rev. Mr. BRIDEL, and possibly one from our Italian correspondent.

Our Boston Correspondence is, much to our regret, again necessarily curtailed.

POST-OFFICE INSECURITY.

Several publishers of newspapers have recently had money abstracted from their letters. The postmaster at Delavan, Wisconsin, enclosed money to Wilson & Co., N. Y., but the envelope when received contained nothing but a piece of old newspaper. Another resident of the same place sent money to the *Christian Contributor*, Utica, and the money was abstracted and the envelope sealed and forwarded. The latter paper says—

"We are also informed by D. Denham, of Indiana, that in February 1848, he mailed a letter to us enclosing money, which letter was not received by us; and likewise by Dea. Ira Fuller, of Sheridan, N. Y., that on Dec. 22d, he mailed for us six dollars, which letter has not reached us."

We regret to be obliged to charge delinquency upon some of our Post Offices at the *East* as well as the *West*. Since the 1st of January we have been advised by subscribers of four letters addressed to the office of *The Independent*, containing remittances which have never come to hand.

To these cases we add the following. A friend residing in New Haven recently remitted $400 in bills to Boston, not being able to procure a draft on any of the banks of that city. Hearing nothing from the party to whom the letter was addressed, he made inquiry and ascertained that the letter had not been received. It has been traced to the Boston Office, but no clue to its fate has yet been discovered.

These cases are but illustrations of what is daily occurring. There is an enormous wrong in our Post-Office system which demands an instant remedy. Common carriers are responsible for the safe delivery of goods entrusted to them. If we send money or parcels by a regular "Express" we can recover damages for loss. But the government forbids, under heavy penalties, the sending of letters by any such conveyance. We have no option as to the mode of sending letters; they must be sent by mail; and yet if money is abstracted, there is no redress; government is not responsible for the loss. This is an imposition little short of tyranny. Either let the government throw open the carrying of the mail to private competition, or let the government be responsible as common carriers are, for all losses occurring to individuals under the Post-Office monopoly.

We should like to have the liability of the Post-Office department for such losses tested by a suit; and if any sufferer will enter suit against U. S., we will subscribe our part to pay the costs. The use of envelopes facilitates the abstraction of money, just as the "double" postage mark under the old system used to tempt the pilfering fingers of Clerks and Postmasters.

PRIZE-FIGHTING.

Most of our readers have probably learned, ere this, through other channels, the particulars of the recent prize-fight, for a purse of $10,000, and those who have not will not look for such revolting details in our columns; for it is no part of the office of a religious newspaper to pander to a depraved curiosity, and to fill the minds of the young with spectacles of brutality and crime. Suffice it to say that, notwithstanding the vigilance of the officers of the law, who hunted them from place to place, the combatants, who for months had been training for this encounter, met at last on the eastern shore of the Chesapeake, within the jurisdiction of Maryland; one of them was horribly mangled; and both have since been arrested upon a requisition from the Governor of that State. May the full penalty of the law be visited upon them. May that Christian State be enabled to redeem itself from atrocities that would disgrace the lowest stage of barbarism. If we must have brutal sports, let us at least have those that belong to a state of semi-civilization; let us import Santa Anna, with his cock-pits; let us introduce bear-fights and bull-baiting; but spare humanity the disgrace of prize-fighting in a civilized and Christian country—the barbarous diversion of the "ring," where men, trained in the use of their fists, are brought together, not to settle the disputes of warring tribes in single combat—not even to avenge personal wrongs—but to bruise and mangle each other for a prize.

The legislature of New York has acted in this matter with promptness and decision. It is now made a penal offence, not only to engage in a prize-fight within the limits of the State, but also to leave the State for that purpose, or to train oneself for such pugilistic combats. We trust that this law will be rigorously enforced.

But what is legislation worth unless sustained by public sentiment? And what is public sentiment touching the case before us? The great body of our citizens, we doubt not, demand the suppression of this crime against society and the public morals. And yet how many of them have betrayed a morbid curiosity about the issue of this fight, which has done more to foster in youthful minds, and in minds already brutalized, a passion for such scenes, than any denunciations or legal enactments can do to repress it.

In this respect the editors of some of our cheap daily newspapers are chief offenders. Passing down Nassau street the other day, we found it almost impossible to thread our way through the crowds that surrounded the bulletin boards of some of the principal newspaper offices in that street. We took it for granted that a steamer had arrived with exciting news from Europe, but soon ascertained that the movements of the prize-fighters had been telegraphed, and were to be heralded by extras. Soon the news-boys were vociferating "the great prize-fight," as loudly as they ever shouted "the great battle of Buena Vista." Day after day, and many times a day, such extras were issued; knots of excited men were to be seen around the publication offices, discussing the news; the pugilists were magnified into heroes; their names were placarded on the corners of the streets; their half-naked portraits were suspended at full length in shop-windows; young men were practicing the "science" of sparring; and, what most sickened our hearts, boys might be heard debating with feverish interest, the several points of the combat, and hurraing for the victor. *He*, on returning to Philadelphia, was greeted with something of the same enthusiasm with which Gen. Taylor was received last Sabbath at Louisville; and preparations were made to give him a salute on his arrival at the dock in this city, which were rendered superfluous by his arrest.

We can hardly credit the rumor that the office of alderman in one of the wards of the city had been promised to the Irish champion—who seems to have been the aggressor—if he should come off victor over the native, and that his partizans were sufficiently numerous to have redeemed the pledge. We have too good an opinion of our Irish fellow-citizens, as a body, to believe that they are willing to make brute force a qualification for office. If that rumor was well-founded, the issue of the fight is a matter of rejoicing for some of our citizens.

But whither are we tending? Where are our schools, our churches, our tract-visiters, and the various influences supposed to be at work for the moral renovation of the vast and swelling population of New York? What are the Christians of this city doing to stay those floods of depravity that thus leap over every barrier of decency and law? What is the press doing—we will not say for reform—but for self-preservation? What are the friends of order and of morality, the men whose property and whose families demand that protection which public virtue alone can ensure—what are they doing to save New York from that reign of terror with which licentiousness, drunkenness, Sabbath-breaking, and bullyism, now threaten it? Let our next charter election witness the union and the strength of virtue and law in the great metropolis.

REGIUM DONUM.

The disastrous working of the system of Church endowment in Great Britain and Ireland is strikingly set forth in an article in the January number of the *Christian Witness*—the organ of the Congregational Union of England and Wales—a part of which will be found on our first page. All that we have said respecting the "iniquity" of this system is confirmed by the facts there presented. The opponents of the Established Church are hampered and subjected to ridicule on account of the receipt of the *Regium Donum* by a small fraction of Dissenters in England and by the Presbyterian Church in Ireland. Even at the polls they are embarrassed by this circumstance, while the churches receiving this grant from the State exchequer suffer greatly in consequence in their spiritual integrity.

ANOTHER SABBATH-BREAKING PRESIDENT.

Every Christian patriot will read with regret the following account of the reception of General Taylor at Louisville, last *Sabbath:*

LOUISVILLE, Feb. 11.

Gen. Taylor, the President elect, arrived in this city this [Sunday] morning, accompanied by two boats crowded with people. He went to New Albany, where he stopped a few hours, then crossed over and was received by the Mayor, who heartily welcomed him to the hospitalities of the city. The streets were one mass of human beings throughout the whole length and breadth, and the greatest enthusiasm prevailed. The windows and roofs were also crammed with spectators, who cheered, waved handkerchiefs, flags, &c. We regret to state that John Anderson and Henry Nichols had each an arm blown off by the firing of a cannon.

For this gross violation of the Sabbath, the President elect must be held mainly responsible. With a steamboat chartered for his accommodation and subject to his control, there was no necessity for his reaching Louisville on the Lord's day, much less for his landing there. But this arrival was a part of the programme of his journey; arrangements were made for it beforehand, and the Sabbath was openly and deliberately violated by him who is soon to sit in the chair of the nation. Will he suffer himself to be inaugurated on the Sabbath the fourth day of March next? Let it be remembered to the honor of President Polk that he has never been guilty of a public breach of the Fourth Commandment. How much reason have Christians to pray for his successor that he may be kept in the fear of God, and that the habits of the camp may not be transferred to the Capitol.

RELIGIOUS NEWSPAPERS FOR THE WEST.

The letter from Iowa on our first page, under the caption "Life in the West," gives an insight into the condition of settlers in a new country—the trials and privations of families which have left comfortable homes in the East for the far West—which will awaken a lively sympathy in the mind of every reader. A gentleman has ordered *The Independent* to be sent free to the minister who communicates these interesting particulars; will not others respond to his appeal in behalf of four destitute Christian families?

A correspondent writing from Illinois says:

"It (*The Independent*) will be greeted by our Congregational ministers and churches at the West, with joy and gladness. We need such a paper, and yet the price is a strong objection to many of our ministerial brethren. It is not because the paper is not worth it, but because they have not the means to pay for it. There are but two ministers in our association beside myself that receive $400 per year, and many of them with large families. We feel our poverty more when such a paper makes its appearance, or some new publication which we greatly need; we can endure the common privations with patience, but this is endured by positive submission to God's providence."

One of the most important benefits which can be conferred upon home missionaries and poor pious families, is the gift of a good religious newspaper. We trust that those with whom such papers are "thick as autumnal leaves in Vallombrosa," will scatter them over the broad and leafless prairies of the West.

JUVENILE CONCERTS.

Messrs. Bradbury and Nash gave their first and second Juvenile Musical Entertainments for the season, at the Tabernacle, on Wednesday and Thursday evenings of last week. The house was beautifully decorated, and the appearance of a thousand boys and girls, uniformly dressed, was as charming to the eye, as the music of their voices, blending into one, was pleasing to the ear. The choir was admirably drilled both in time and in expression; and the execution of pieces of every style, solos, duets, quartettes, and chorusses, was highly creditable to the system of instruction adopted by the gentlemen who have devoted themselves so successfully to the musical training of children.

There was but one exceptionable feature in these entertainments, but that in our view was a very serious one. We refer to the singing of such vulgar songs as "Away down East," and the straining after comic effect on the part of the leaders. Last year, if we remember rightly, the profane song of the Hutchinson's, "The horse bit his master," was introduced for the same purpose. The teachers evidently sing these songs, under the impression that they are suited to the taste of such an audience as is gathered in New York at two shillings a head. But this is a mistake. A few rude boys may applaud such vulgar wit, but the very respectable though plain audiences which are attracted to these concerts, we are quite sure are disgusted at it.

Innocent merriment we can join in heartily. But it is a grief to us to witness the public violation of the rules of good taste and of Christian propriety in the presence of children by their teachers. We could not consent to subject our own children to influences and associations so unrefined. But we doubt not that a hint on this point will be sufficient to correct the evil.

The large attendance—the Tabernacle being crowded to its utmost capacity on two successive evenings—testified the interest felt by the public in these Juvenile Concerts. We shall look for a third in the spring.

CRITICAL AND EXEGETICAL ARTICLES.

Though a newspaper is not a magazine of theological learning and biblical criticism, yet occasional articles of the highest character in both these respects will be furnished in our columns for the special benefit of clerical readers. The article on the first page upon the interpretation of the first Chapter of Genesis, is from the pen of one of the ablest Biblical scholars in the country.

ERRORS CORRECTED.

In spite of all our vigilance, typographical errors will occasionally escape detection. Two in our last number call for notice. In a small part of the edition, in the editorial article "Anglo-Romanism in England," the word *mediæval* was transformed into *medical*. Now, though the Puseyite doctors are most famous quacks, it is not fair to impute their absurdities to a profession which has enough of its own to answer for.

In the "Discourse on the Life and Character of the late David Hale," which passed through the press in the absence of the author from the city, by some oversight two or three sentences were omitted from the last paragraph, rendering the conclusion of the sermon quite unintelligible. We therefore restore the paragraph to its integrity:

"His example is before you. Young men, do you see in it nothing worthy of imitation? Take it, and follow it in whatever commends itself to your own conscience, and accords with the precepts of the Gospel. All is summed up in this—HE WAS A CHRISTIAN. Oh, brethren and friends, the time is near when that one word shall have a momentous import for each one of us. Are you a Christian, prepared to die the Christian's death, and to enter the Christian's rest?

REV. DIODATE BROCKWAY.

The Rev. DIODATE BROCKWAY, senior pastor of the church in Ellington, Conn., died on the 27th ult., in the seventy-third year of his age, and the fiftieth of his ministry. The great respect with which this good man was regarded by his brethren in the ministry, and by the churches in that vicinity, makes it proper for us to give some outlines of his life and character.

He was born 29th of December, 1776, at Columbia, Conn., which was then a parish of the town of Lebanon, and which figures in the history of the Great Awakening under the name of "Lebanon Crank." His father, Rev. Thomas Brockway, was pastor there, and was the immediate successor of Wheelock, founder and first president of Dartmouth College. The subject of this notice, in a communication written not long since, said: "I remember well the stir that was made in my native village by the news of the burning of New London by the British, in the war of the Revolution. An express brought the news, and I saw my father and some of his parishioners start for New London with their guns."

Mr. Brockway was educated at Yale College, and was a member of the class of 1797. Among his surviving classmates we may name the Rev. Dr. Beecher, of Cincinnati; Hon. Thomas Day, of Hartford; Francis Griffin, Esq., of this city; and Rev. Dr. Murdock, of New Haven. In the year 1798, he made a public profession of religion in his father's church. About the same time he commenced the study of theology, under the direction of the Rev. Mr. Parsons, of East Haddam, where he was employed for a while as a teacher. Afterwards he pursued his studies, and completed what was then the customary course of preparation for the ministry, under the direction of his father, in his native parish. Almost immediately after being introduced to the church as a candidate for the ministry, he began to preach at Ellington. He was ordained pastor of the church in that place 19th Sept., 1799. The ordination services were performed in the open air, the sermon being preached by his father from a platform. Ellington, which is now one of the most beautiful towns in Connecticut, was then comparatively wild and unsettled. The protracted ministry of Mr. Brockway there was attended with many blessings to that people.

One incident in his personal history deserves to be commemorated here. The house of worship now occupied by the Ellington Church was erected in 1804, in the fifth year after his settlement in the pastoral office. While the building was in progress, he fell from the belfry to the ground floor; and yet, so wonderful was his deliverance, he was permitted to preach the sermon at the dedication. The account of this extraordinary event may be given best in his own words: "I was led by a train of circumstances to ascend the tower. A scaffolding was built around the dome-posts, and taking hold of a board carelessly fastened to the dome-post by a single nail, the board gave way, the nail drawing out, and I fell backwards inside the building, the distance of sixty-five feet. It is remarkable, that on the same day heavier men than myself had taken hold of and been supported by the same board. I remember well the first thoughts that flashed through my mind when I found myself falling. I was aware that I must be instantly killed. I thought of my wife and children, and my final account. I instinctively caught at the cross-timbers in falling, but in vain. I struck upon a joiner's bench on the lower floor of the house; one of my thighs was broken, a severe wound was made in my head by a nail, and I was taken up for dead. It was some time before signs of life were discovered. Through the good providence of God I recovered, but have ever since been lame. After a partial recovery, I preached for some time sitting in a chair. It was a most wonderful escape from instant death, and is ever to be commemorated by me as a special interposition of a kind Providence in my behalf." It may be doubted whether any man ever survived such a peril for more than forty years.

From the date of that fall his general health was gradually impaired; and about thirty years after the date of his ordination, his increasing bodily infirmities compelled him to seek some relief from the burthens of the pastoral office. Since that time he has had in succession three colleagues. The first died many years before him. The second was dismissed. The third is still in office. From the time of the ordination of his first colleague, he declined the responsibility of supplying the pulpit; and indeed for several of his latest years his sufferings were such that he relinquished almost all his pastoral duties. To the last, however, he continued to act as a minister of Christ both at home and in the neighboring churches. He was of more than ordinary ability as a preacher, and deserved to be esteemed in that respect more highly than he esteemed himself. He was endeared to many by his ready sympathy and the natural kindness of his heart; and few of the dead are remembered with more affectionate interest in so wide a circle. All who were members of his church at his ordination had died before him; and an entire generation had grown up and become old under his pastoral care. But he was beloved of them as he had been of their fathers.

The language which he used in a communication to his surviving classmates, on the occasion of the fiftieth anniversary of their graduation, is unconsciously but strikingly expressive of his religious character: "Through life I have indulged a hope that I was a child of God; and I think I have earnestly desired the salvation of sinners, and have labored—how feebly and imperfectly none better understand than myself—for that glorious end."

We close this sketch by copying from an obituary notice in the *N. E. Religious Herald:*

"The last day of his life was spent in almost constant prayer, as though he had a presentiment that he had but little time left for this purpose. He prayed most fervently for his relatives; for his colleague in the ministry, whom he was about to leave to do his work unaided by the counsels of his wisdom; for the church of which he had so long been a pastor; for his country and its rulers; and for the wide world. The language of one of our hymns was beautifully illustrated in the last of his life—

"'Prayer is the Christian's vital breath,
The Christian's native air;
His watch-word at the gate of death—
He enters heaven with prayer.'

"He died in peace, assured, like the apostle, that he had fought a good fight, and that, through the unspeakable grace of God in Christ, he should receive a crown of glory."

FROM OUR BOSTON CORRESPONDENT.

BOSTON, FEB. 12, 1849.

INSANITY IN MASSACHUSETTS.

A proposition is before our legislature, which has been ordered, by a unanimous vote, to a third reading, empowering the Governor and Council to select a suitable site and erect a new hospital for the Insane, sufficient for 250 patients, and at an expense not exceeding $100,000. This movement has been called forth by the report of a committee, appointed at the last session, to consider the subject of Insanity in the Commonwealth, and also the expediency of enlarging the State Hospital at Worcester. The Worcester Hospital was opened over 16 years ago with provisions for 125 patients, and this was supposed to be as many as needed such accommodations. More than this number, however, were received in the first year; and from time to time additions have been made, until now it contains more than 400, and still there are more that ought to be provided for. The committee have made a report of great interest and value. The whole number of the Insane is 1512, the per centage of which is about 2 to every 1000 of our population. The proportion is least in the agricultural counties of the west, and greatest in the commercial and manufacturing counties of the east. In the several institutions of the State there are existing accommodations for 853 patients, not including 60 maintained in private asylums; 600, therefore, of the 1512 Insane persons in this Commonwealth are unprovided for, either in public or private asylums. The State Lunatic Hospital at Worcester contains 33 more than it has suitable provisions for; and the committee are of opinion that it is inexpedient to increase its accommodations. They therefore recommend the establishment of a new one, and enforce their recommendations by cogent arguments drawn from the efficacy of hospital treatment. It no longer admits of doubt that Insanity is a manageable disease, especially when taken in its early stages. Not less than 86 per cent. of recent cases have been restored during the past fourteen years, and 21½ per cent. of the old. Facts therefore show that *nearly all insane persons, seasonably taken, may be recovered*. What more is necessary to establish the claims of such institutions upon every State government? Let Massachusetts, then, lead off in the humane and Christian determination to make provision for all the Insane within her borders!

SUNDAY EVENING SERVICE.

There is no abatement, but rather an increase, in the number of Sabbath evening services. The Unitarian conferences are still maintained, and with the same interest and spirit as heretofore. Gov. Briggs was lately present, and being asked to speak, he made an appeal to the audience in behalf of religion and the soul's eternal interests, which was characterized by peculiar unction and solemnity, and which left a deep impression on the audience. The Rev. Mr. Kirk is beginning a course of practical discourses in his own church; the first, on the "Scriptural idea of Salvation." Dr. Beecher preached on "the great revolution," from Luke 15: 18; and Dr. Adams, at the Lowell Institute, on "the alleged inconsistencies and contradictions of the Bible."

EDUCATION.

An interesting meeting was held in the Representatives' Hall, last Wednesday, when the petition presented by the Colleges of the State, that a part of the surplus money of the School Fund should be applied to their benefit, was taken into consideration by the committee of the legislature appointed for the purpose. Mr. Everett addressed the committee in behalf of Harvard, and Pres. Hopkins for Amherst. The subject is to be resumed at another day.

DUDLEIAN LECTURE.

Rev. G. W. Blagden, of the Old South Church, has been appointed to deliver the next Dudleian Lecture, at Cambridge. This lecture owes its origin to the bequest of Paul Dudley, Chief Justice of Massachusetts, who died in 1751, leaving in his will £100, the interest of which was to support an annual lecture at Cambridge, on the four following subjects, in order—Natural Religion, Revealed Religion, Errors of Popery, and the Validity of Ministerial Ordination, as practiced in New England. The subject for the present year is the Errors of Popery. ARNOLD.

FROM OUR ENGLISH CORRESPONDENT.

———, JANUARY 25, 1849.

In little more than a week, the British Parliament will assemble. Its meeting has been heralded by very significant intimations. In a few years ago, when reformed Parliaments were young, the intervals between sessions were occupied by gatherings and social meetings at which members met their constituents, fought their Parliamentary battles over again, estimated the state of opinion, and gave intimations, more or less definite, of their intended future course. This state of things has almost ceased of late years, and, among other things, has shown that the relations between the represented and the representative are not unsatisfactory, artificial, and unreal. The movement now in progress is unique. It is definite and eminently practical. Its results will be of the highest value.

The Liverpool Financial Reform Association held its last meeting for the season a few days since. One of the members gave a highly interesting account of the secret history of the formation of this useful and powerful society. It is as curious as instructive. Certain Liverpool merchants, impressed with the idea that trade with China could only be extended by our becoming larger buyers as well as sellers, obtained audience of the Chancellor of the Exchequer and Prime Minister. They set forth, that while a duty of only ten per cent. was levied by the Chinese on British manufactures, the Chinese commodity (tea) was taxed 300 per cent.; the commonest tea 2*s.* 2½*d.* per lb. The arguments for a reduction were urged in vain. The dry official answer was, "It is a question of revenue." The merchants next made a movement in Parliament, and Lord Sandon pressed the question; but in vain. Two years wore away, and the Liverpool men were no forwarder. Another deputation obtained access to the minister, and Mr. Robertson Gladstone, brother of the member for Oxford and the colleague of Sir R. Peel, was the spokesman. But he forgot the presence in which he spake, and was far too earnest and pertinacious for the dignified minister, who resented the freedom. The merchants were thus kicked into the right, true, manly course. The idea was beaten into them, that if it *was* a question of revenue—then there was another question, namely, the actual amount of the revenue, and the appropriation of that revenue. The greatest service that Lord John Russell and Mr. Charles Wood ever rendered their country was the contemptuous kicking of these Liverpool deputations. It is believed that Lord John is really desirous of retiring from public life; and though it has not been mentioned publicly, there is reason to fear that his remaining days will be days of suffering.

The alarming developments of cholera at Tooting, in Surrey, has assumed a far more fearful character. A thorough investigation has brought to light the most distressing fact, that the disease and frightful mortality was owing to want of sufficient food, clothing, space, and ventilation. Nearly 1500 poor children, from the different parishes of London, were in this inferno. They were farmed, at 4*s.* per head, to the keeper, one Drouet, "a very respectable man," one of the vulture tribe subsisting upon the pauperism of England. There had been supervision and remonstrance, but nothing authoritative and effectual. On the 23d, a London coroner's jury returned a verdict of MANSLAUGHTER against Drouet. The thought of the pauper population, and the universal population of England obtrudes itself, but the fearful region may not now be entered; here are the elements of greater danger, the active years of revolutions, decay, and national death.

The overland mail from India, received on the 21st, brought news which ought profoundly to affect every benevolent mind, and send especially every member of a missionary society to his closet, there to confess the malignant sinfulness of our race, and to intercede with the All-Merciful. The Punjaub (country of five rivers,) is the seat of war. Alas, when will these Indian wars end! The English people, as a whole, know almost literally nothing of them. Caffre wars, Canadian wars, Ceylon wars, perpetual Indian wars, show England bleeding at her extremities, but it is as the bleeding of one asleep. There is no large-hearted and strong-voiced man, who, from the vantage ground of high social position, gives utterance to the humane and peaceful feeling of millions of Englishmen, or who reveals to them, by the light of kn

"It appeared to him that temporal princedom, whether sustained by the approbation of the people, or kept up by foreign force, was an anomaly if allied to spiritual jurisdiction. And however noble might be the yoke of the power exercised by Pope Pius IX over his dominions, or the use of the wealth poured into his coffers, he must say, that it was a very difficult thing to reconcile the possession of mere temporal sovereignty with the holy and spiritual offices which attached to the Headship of the Church of Christ. The difficulty to which he alluded was not lessened by the fact that many pontiffs, with a wise and respectable people, were able, throughout several periods of Church history, to overcome the difficulty, and to escape unharmed from this strange and uncongenial union. He should, however, confess that he would delight in the restoration of His Holiness to his temporal throne; but he hoped that that restoration, if at all effected, would be made by 'the force of public opinion,' and not by the coercion of foreign bayonets or the intervention of foreign power. He contemplated, meanwhile, *this restoration of the temporal power of the Pope only as a temporary lull of the storm*, and they therefore should not refuse to look forward to the future. In a word, if His Holiness were restored to his temporalities, he (the speaker) only contemplated the sowing of fresh seeds of discord. The times were strange and convulsed, but he hoped that when the drunken fear of the present licentious movement had subsided, and when men waked up to a perception of true liberty and its blessings, that His Holiness would, if restored to his temporal power, *go the whole length of liberal institutions for his people*. He hoped the Pontiff would feel there was no retreating for him, while the demands of his subjects were confined to rational liberty—an improving system of retrenchment, for the security of civil government, and for *the better arrangement of social and political rights* THAN HAD HITHERTO CHARACTERIZED THE ACTIONS OF THE CHURCH."

These remarks were made by one of the most able and respected of the Roman Catholic clergy in Cork, and received with most marked expressions of approbation, by an immense audience of Roman Catholic citizens.

Tempora matantur! Surely the time has come for the earth to help the woman in her struggle against the beast. Common sense and the voice of the nations are uniting to condemn the monstrous system of politico-ecclesiastical fraud and tyranny, that has so long postponed the hopes and the happiness of the world.

While the Episcopalians are aroused and prepared for action by the movement and appeal of Baptist Noel,—and the movement and appeal of the Pope have awakened the interest of the Roman Catholics,—the Protestant Dissenters of Ireland appear to be *in a waiting posture*.—The "voluntaries" are almost expecting their work to be taken off their hands; and the compulsories are fearing they may be served in the same way. The present position of the Presbyterian body in Ireland, is melancholy and appalling. While openings to usefulness are presented to its missionary operations in various quarters, it is making vigorous efforts to procure the voluntary aid of free churches in other lands, not to prepare it for a career of freedom, but to strengthen and increase its bonds. While Roman Catholics are scouting the absurd policy of our government for "the endowment of the priesthood," Presbyterians are being led to anticipate this measure, as a policy of insurance on their own *Donum*; and under the influence of this "hush-money," as Dr. Cox would call it, they are placed in a state of antagonism to the great ideas and providential movements of the age. But there are among them some noble-hearted men who sigh for freedom; and it is to be hoped the Presbyterian churches of the United States will exert an influence on their brethren here, so as to help them to discover the path to liberty and honor. "Encourage them," "ἀναθαρσειτε τω ἀγιατι."

Yours truly, A. KING.

MISSIONARY INTELLIGENCE.

TRANSFER OF MISSION PROPERTY.—The Executive Committee of the American Missionary Association have purchased of the Prudential Committee of the American Board of Commissioners for Foreign Missions, all the property belonging to the Board's mission in Siam, except the library and school apparatus. The transferred property consists of two dwelling houses, one chapel, a floating-house dispensary, a small hospital building, and a book-binding and type foundry, with all their fixtures and appurtenances, presses, type, &c. The property was sold low, and the purchase money paid on the delivery of the title-deeds.

CHINA.—A letter from Rev. Mr. DOTY, dated at Amoy, Oct. 16, addressed to the Market-street Church in this city, of which Rev. Dr. Ferris is pastor, speaks of the difficulties heretofore found in the way of preaching the Gospel, describes the great change which has taken place recently in the social position and facilities of the missionaries. Not only is social intercourse established, by an interchange of visits between the missionaries and the magistrates and their parasites, but opportunities are now obtained to teach the women of China, so as to impart a knowledge of the Gospel, with its elevating influences—the females mingling with them in their secluded apartments, and teaching them in private. The freedom of the female missionaries to traverse the streets is a great change. Mr. D. says:

"It was felt to be a great advance, which caused much joy, when our beloved ABEEL first won his way among the Mandarins of Amoy. When we first arrived here, in 1844, that dear brother thought it imprudent, if not hazardous, for missionary ladies to go publicly through the streets of this city. I well remember how delighted he seemed (and we all were) at a successful attempt of the ladies to walk a short distance through the streets. Now, our social standing with the Mandarins here is not only of the most pleasant kind, so that they call and spend hours with us in our dwellings, inquiring after and expecting the ladies present, but our ladies have also been received and entertained in their establishments with marked politeness. They have been introduced into the female apartments, and there been welcomed with most pleasing attentions. On one occasion, a wife of a Mandarin of the highest title (your Excellency), and a daughter—both unusually intelligent and lady-like persons—visited us in our own dwellings—a thing probably known but this once in China."

In recounting several grounds of encouragement for the cause, Mr. Doty gives a gratifying review of the changes that are going on in China:

"What a change has come over this Empire within the last few years! It is but as yesterday that every avenue of access to this people with the Gospel was closed against us, and guarded by imperial edicts and watchful local magistrates:—that the little direct missionary labor performed, by preaching and oral instruction, was so in secret, almost as if it were a deed of darkness, with closed and locked doors—that the missionaries were but four or five in China, and a few hovering around her, in the colonies located in other kingdoms, waiting and watching to see if the Lord would not appear and give them an entrance among this multitudinous and grossly idolatrous people. A missionary, then, with a family, could not obtain a residence in any part of the Celestial Empire. *Macao* excepted, and that is Portuguese rather than Chinese.

"What a contrast does the present show! Five of the principal ports of the empire, along a coast of a thousand miles, are now occupied by scores of missionaries and their families; chapels are opened and churches erected, in which the Gospel is publicly and boldly preached. Not only are the hundreds of thousands of these five cities accessible to missionary influence and labor, but surrounding cities and villages, with their teeming population, in the way of itinerary efforts are almost equally so. When we contemplate this and further reflect that of these five cities two are the capitals of provinces where the united population is probably greater than that of the whole United States, while all the five are great centers of trade and influence to millions upon millions of immortal beings, well may we be filled with adoring wonder at God's providential workings, and exclaim, 'Behold what He hath wrought!'

"What is to prevent these cities from becoming great centers of light and life, which shall radiate and penetrate far and wide among the deep darkness and spiritual death of this idolatrous and superstitious people? There is nothing in China to prevent it, but the ordinary ignorance and depravity of man's heart: there is nothing wanting, but the diligent and prayerful efforts of His people, in some degree commensurate with the great object to be attained."

LETTERS FROM CEYLON are received to Oct. 12. Mr. Howland has made a number of preaching tours in the neighborhood of Batticotta, with encouragement. The station at Velany is given up to the care of the Native Evangelical Society, an independent association of members of the different churches, who appoint and support a native catechist. This movement is of great importance, for the enthusiasm and energy which it has aroused among the native Christians. The idea of acting for themselves seems to have inspired their meetings with a life and zeal which they felt and said was "supernatural." Some gave one-twelfth of their income. They expect to extend their operations. Mr. Gregorie, the catechist, and his wife are represented to be persons of great worth.

COLORED MISSIONARY SOCIETY OF MOBILE.—Rev. Dr. Hamilton communicates to the New Orleans *Observer* an account of the anniversary of this Society, held on the 2d of January. The Society has raised $59, of which $20 were appropriated for African missions. The meeting was large and harmonious. Dr. H. says—

"Several pieces of sacred music were performed by the colored people themselves, with much feeling, and even with taste. After prayer had been offered, the Secretary, a colored man, read the Report of the year's proceedings, and then I threw in, at their own request, a few remarks on the nature of the enterprise, and the advantages it promised to the cause of Missions, more especially in Africa, and to themselves. The object of this Society among the colored people, is the spread of the Gospel, especially in Africa, the land of their fathers; and the moral improvement and elevation of the colored people here at home.

"This Society was organized about a year since: it originated altogether with the colored people themselves, to whom I have been accustomed for some years past to preach every Tuesday night."

CALIFORNIA.—A missionary has been appointed by the Domestic Committee of the Episcopal General Board. The Rev. Dr. Ver Mehr has already gone, or will soon go, as a regularly appointed missionary of the Church, to California.—*Prot. Churchman.*

A TRIBUTE TO MISSIONS.—Lord Denham, Chief Justice of the Queen's Bench, England, has recently written a letter to Lord Brougham, on the final extinction of the slave trade, in which he bears his strong testimony to the good accomplished by Missions in Africa. "Let me indulge myself," he says, "by pausing one moment on the only agreeable part of a most painful and revolting subject, and expressing my unbounded respect and veneration for the Missionaries, whose disinterested labors have done so much for Africa. Their services are above all earthly praise."

PREACHING, THE GREAT WORK OF THE MISSIONARIES.—In a recent letter, Mr. Ingalls, of the Burmese Arracan Mission, says:—"A new era is dawning upon our mission, and there will be changes in the mode of conducting the work of missions. Other modes than those expressly appointed by Christ have been relied on, and sad, disappointing have been the result. To expect converts without preaching directly to the natives, is to expect a harvest where no seed has been sown. I believe you have but one Burman missionary who daily devotes his time to preaching.

"Those were palmy days for the Burman Churches, when Wade, and Judson, with others, were not ashamed to sit by the wayside, and call upon the passers-by to come and hear the Gospel. The assistants of Maulmein have told me that since that time there have been few conversions. There may be a disposition to flinch from this hard work; few have followed it long. But I am confident that Burmah will never be converted until such work is resumed, and the land filled, not with tracts or schools, but with Pauls and Barnabasses, going from village to village with the blessed Gospel."

REV. DANIEL BAKER.—The *Holly Springs* (Mississippi) *Gazette* says: "We learn that the Rev. Daniel Baker, who is now in Holly Springs, has received a call from Galveston, Texas, and expects to leave for that place, as soon as practicable."

RELIGIOUS INTELLIGENCE.

THE IRISH PRESBYTERIAN DELEGATION IN PHILADELPHIA.—We learn from the *Presbyterian* that these gentlemen are operating among the churches of that city with considerable success. Rev. Dr. Boardman, however, pastor of the 10th Church, has preached a sermon to his people, giving the reasons why he cannot encourage their object. He had countenanced and aided the appeal from the Free Church of Scotland, from the peculiar circumstances of the case; but this application, he thought, was not well made to the Churches of the United States, who already have as heavy a burden as they can bear, especially in their Domestic field, recently increased by the addition of Texas, New Mexico, Oregon, and California.

"Besides," said he, "the Irish Presbyterian Churches have not done all their duty in this matter. The Presbyterian population of Ireland was estimated at 850,000, and surely this, with a Government allowance of about $180,000, could, with proper exertion, attend to the work of evangelizing a few Roman Catholic counties, without foreign aid."

Here he undertook to show that Irish Presbyterian Churches were able, by availing themselves of the *Regium Donum*, or grant from Government, to support their clergy with far less difficulty than American Churches. Thus every Church in Ireland, by paying to their minister $175, could secure from Government $375 in addition.

"The lowest salary received by all their pastors who share in the *Regium Donum* is $550, while the estimated average salary of our pastors and missionaries (exclusive of those in our large towns and cities) is only $350. So that the clergy are, on the average, better paid than they are in the United States, and that too by very small exertions on the part of the Churches."

He then submitted whether Churches, which are called on for so little exertion in supporting their ministers, should not be more liberal in sustaining the missions which were at their own doors.

We learn from the *Watchman & Observer* that the Rev. Mr. Reed, pastor of the Pearl-street Presbyterian Church, New York, has been invited to become pastor of a church in Richmond, Va. If the case is not wholly decided, we may refer to the conclusion of Dr. Milnor, five-and-thirty years ago, as recorded in the "Memoir" just published by the American Tract Society. Before he entered the ministry, in 1813, he was invited to go to Richmond, to act at first as a lay reader, and then be the pastor of the parish. He declined the invitation, for several reasons, one of which was, that he doubted whether the post was suited to his opinions or habits. He says, with much frankness:—

"My impressions against Slavery were early and deep; and, with my present views of the universality of Divine love, they are strengthened and unalterable. I do not think I ought to go, voluntarily, into the midst of it, and perhaps become, from necessity, a partaker in it."

The sad experience of hundreds who have taken the contrary course, illustrates the good sense and sound judgment for which Dr. Milnor was preëminent.

ONEIDA BIBLE SOCIETY.—The Annual Meeting of this Society was held at New Hartford, Jan. 10. A sermon was delivered by Rev. O. Bartholomew. The receipts during the last year were $2,261, of which $1,038 was contributed by the churches. A colporteur has been engaged for two years past in supplying the country, and the work is considered to be done.

Out of 4,603 families visited by the Society's agent, 333 were found destitute, and 41 were left unsupplied; while about 2,000 volumes were put in circulation, the receipts from the sale of which amounted to about $650.

The plan pursued by the Welsh population of our country is worthy of praise and imitation. They have a Society of their own, entirely disconnected from the County Bible Society, and give us a fine example of systematic effort. The families are visited annually, deficiencies supplied, and donations supplied by collectors in the several districts.

A revised Constitution, reported by a committee appointed for the purpose, was adopted by the Society. It makes every annual contributor to the funds of the Society, however small the amount, a member; and every contribution to the amount of ten dollars, at any one time, a member for life.

The Committee for the ensuing year is composed of the following gentlemen, viz.: Rev. Wm. H. Spencer, Rev. H. R. Clarke, Rev. E. L. Payson, Wm. J. Bacon, Esq., and Mr. Robert Disney.

M. E. CHURCH IN MISSOURI.—The last General Conference of the "M. E. Church," held at Pittsburgh, resolved to disregard the division line claimed by the "M. E. Church, South," and to proceed on the broad principle which Wesley copied from his Master—"The field is the World." In pursuance of this, finding many believers, with their pastors, within the State of Missouri, who wished to be connected with the "M. E. Church," the General Conference proceeded to establish an Annual Conference in Missouri. We find in the *Wesleyan Christian Advocate* a letter from Rev. A. Still, a presiding elder, describing, in most graphic detail, the labors, trials, and triumphs with which the cause of original Methodism is marked, in the midst of the Southern Seceders. In one round through his district, he employed five preachers in as many new circuits, and arranged for a number more, for which he had preachers in reserve. And he therefore appeals to his brethren at the East, to sustain him liberally with funds, through the Missionary Board. One case he wishes to make a special appeal for, to the friends of Missions in the M. E. Church:

"It is the case of the Rev. P. Fish, of the Kickapoo mission. He is an educated Shawnee, and speaks the Kickapoo as well as the Shawnee, and consequently can serve them without an interpreter. He has been in the Indian work several years, and is a man of great firmness. He has an educated Wyandott wife—pious, neat, and well prepared to instruct Kickapoo children, which they very much desire, as well as to have him for their missionary. He having refused to go with the new organization, they witheld his last quarterly payment. The business having been transacted by the South, in the name of the Methodist Episcopal Church, and the Kickapoos universally adhering to the latter, I had nothing to do but to employ him to serve them. The annual appropriation was $300, which is little enough. Their communication went up to the Ohio Conference too late to receive any assistance from the Missionary Board the present year. We must not let him starve. Illinois would not suffer this, nor would crippled Missouri. The white missionaries can live somehow or other, as they have superior opportunities, but he and his family cannot live without our assistance. Then, ye sons and daughters of Israel, help the poor Kickapoos!"

REVIVALS.

ROCHESTER, N. Y.—We learn from Rev. Mr. Sauter, the Methodist German missionary of this city, that an interesting work of divine grace is in progress in his congregation in North street.—*Gen. Evan.*

MT. HOLYOKE SEMINARY.—An interesting state of religious feeling has existed for several weeks at this popular school. New-Year's-day was observed by the members of the Seminary as a day of fasting and prayer, and several hopeful conversions have occurred.

BEAVER PRESBYTERY, PA.—A letter to the editor of the *Pres. Advocate*, of Feb. 7, says—

"You will be pleased to learn, that, as the *first fruits* of this revival, 51 have already been added to the church at Neshanock; 28 to the church in Clarksville, and 28 to the church in New Castle. Further additions will be made to all the churches when another communion season comes round. To some of them the additions will likely be large."

IPSWICH, MASS.—The *Christian Alliance* says:

"We learn that, within a few weeks, seventeen persons, most of them in the morning of life, have joined the Congregational Church in Ipswich, of which Rev. Mr. Fitz is pastor. We learn too the affecting fact, that several of these young persons attribute their awakening to the death of their pastor's daughter, more than a year since, to whom they were tenderly attached. May the recent sudden removal of another daughter of the pastor, under peculiarly afflicting circumstances, arouse others among that favored people, to attend to their spiritual interests without delay."

RELIGIOUS INTEREST IN NEW ALBANY.—There is at present a deep and extensive work of grace in progress in the Presbyterian churches of New Albany. Between fifty and sixty persons have attended the Inquiry meeting of the 1st Church, of which Rev. Daniel Stewart is pastor. We hope to be able to give a fuller history of this work in future.—*Pres. Herald.*

ORLEANS, INDIANA.—A letter in the *Pres. Herald*, dated Jan. 24, says:—"A precious season of grace commenced in this village about one month ago, and has continued without intermission till the present time. Our people are very much revived. The young have been the subjects of this revival. Out of nineteen persons whom we have admitted to the privileges of the church, fourteen are young people, and eleven of them are young men. Three of these young men have expressed their desire to study for the Ministry, and I am decidedly in favor of encouraging them. Besides those received into the church, seventeen are propounded for membership, all of whom, we trust, will ere long become truly Christians. The spirit of deep conviction is resting on many a conscience, that we hope will soon be enjoying peace by the grace of Him who alone can save."

STORMY SABBATHS.—God has given us no more Sabbaths than we can advantageously improve. In his allotment to us of sacred time he has made no allowance for bad weather. He requires us to improve it all, and to improve it in the best possible manner. The time is coming when we shall feel that the privileges of God's house are too precious to be neglected at the bidding of a frowning sky. When our last Sabbath has gone—when we are conscious that we are just about to be summoned to the bar of account, it will be with no pleasing emotions that we shall think of the many Sabbath privileges which we have failed to improve.—*Boston Recorder.*

FOREIGN NEWS.

BY THE NIAGARA—14 DAYS LATER.

The steamer Niagara arrived at Boston on Sunday after a passage of 15 days, bringing news to Jan. 27.

The commercial advices are of the highest interest to this country. The advance in the prices of American securities, and the large sales of cotton, will be of advantage to the commercial community of the United States, *equal to five to ten millions of dollars by this single arrival.*

The accounts from the manufacturing districts, both of Yorkshire and Lancashire, are satisfactory and encouraging. In Manchester and the surrounding districts greater activity prevailed.

The improved tone which has taken place in commercial affairs is also observable in the state of public securities.

The ratification of the postal convention between the United States and England has been received with general satisfaction by the trading communities of Europe.

COTTON.—In the Liverpool Cotton market, fair Upland 4¼d, fair Mobile 4¼d, fair Orleans 4¼d. A large business was done on the 26th in the afternoon, after the week's sales were returned, and the operations of the day are estimated at 15,000 bales, of which 7,000 were to speculators. The imports from the 1st instant had been 170,000 bales, of which 140,000 were from the United States, and the stock in that port was about 437,000 bales, 271,000 of it being American.

GRAIN.—The *Corn and Flour market* was improving. Flour in bond sold at 25s. 6d. to 26d. Indian Corn was in moderate demand, at 28s. 6d. to 29s. 6d. for inferior white to 30s. for best yellow, and Indian Corn Meal 14s. 6d. to 15s. per bbl. American Wheat, in bond, 6s. 3d. to 7s. 1d. per 70lbs.—A prime parcel brought the latter price on the 27th.

PROVISIONS.—The import had been limited for the last fortnight. The market for Beef was steady at former prices. The Europa's advices had stiffened the prices of Pork. Bacon had declined from 1 a 2s. per cwt. Lard sells at 50 a 56s. per cwt, and cheese brings full prices—stocks being reduced.

IRON.—The market was brisk, and prices advancing in Wales; the price of common bars had advanced to £5 5s. per ton; and in Liverpool, to £5 15. A large business was doing in Scotch Pig, and the price of No. 1. Gartsherrie was then 51s. per ton net, cash, prompt payment at Glasgow.

MONEY.—Consols for money had advanced full 2 per cent. since the sailing of the last steamer. United States 6 per cts. for 1868 sold 104 ex. div.

The Bank of England accounts present the usual features which generally mark the period of the payment of the dividends. There is an increase of circulation with a small decrease of bullion. Money has become more abundant, and the chief brokers refuse to take deposits at call at 1½ per cent. Discounts of the best bills are not higher than 2 per cent. We may mention here that the agents in London of the United States contractors, have disposed of all the stock of the United States 6 per cent loan—the last sales being effected at 103. The stock has since been sold at 1 or 2 per cent. advance.

FINANCIAL REFORM.—The *London Globe* of the 26th, says in its money article:—

"It is stated upon what is considered the best authority, that the arrangements at the Government offices for carrying into effect important savings are most active. In some cases revisions, as alleged, have been made more than once after the lists of proposed reductions have been sent in to the Chancellor of Exchequer from particular departments. In the ordnance great efforts are making to apply the pruning knife, and the consolidation of the customs and excise boards will effect a material saving.

British Corn Laws Expired.—On the 1st of February, the present English Corn Laws expired, and nominal duties are substituted, changing from an average duty of 8s. per quarter to a paid duty of 1s.

FRANCE.—*Dissolution of the Assembly.*—The preliminary motion upon the question of the dissolution of the National Assembly, so much desired by the nation, has been carried by a slender majority of 400 against 396, and had been referred to the Bureaux to report upon. The reporters appointed by the various committees upon the question were almost all adverse to the dissolution, and it was said that they had decided upon moving the order of the day, whenever the proposition was moved in the Assembly.

It would be some days before the report was made, and the forms of the Assembly would prevent the question from being carried through, so as to allow the election to take place before April.

The Election of Vice-President.—M. Marrast has again been permitted to retain his seat as President of the Assembly, and, to the astonishment of all parties, M. Boulay de la Meurthe had been elected Vice-President of the republic by the Assembly. M. Vivien and General Bugnay d'Hilliers were the other candidates; and the only inference to be drawn from this strange choice is, that the Government is still in a state of transition.

The *London Globe*, of the evening of the 26th ult., contains the following:

"PARIS, *Thursday*, Jan. 25.

"Public opinion seems to have undergone a great change about the Italian question. Some of the influential men who, three or four months ago, were clamorons for intervention in Italy, in order, as they said, to redeem the honor of France, have taken alarm at the state of the finances, and do not hesitate to say, that they cannot see why France should lose all chance of ameliorating her condition, by rushing into war for the freedom of a people who have not the courage to fight for themselves.

"As to the question of the Pope, the opinion here is, that the French should abstain from actual intervention."

Resumption of Specie Payments.—The *Bank of France* has resumed payment in specie on its notes under 500 f. Its published accounts do not, however, furnish any proof of the increase of trade in Paris. The decrease of commercial bills is enormous, the whole amount remaining in the Institution being but 55,000,000 francs —not more than one-third the amount usually on hand at this period of the year. The stock of bullion, however, still goes on increasing, and it is currently reported that the Bank intends shortly to resume payment of all its notes, in specie.

ITALY.—Our last accounts from the residence of the Pope mentioned that His Holiness had asked for assistance from Austria, Spain, and Portugal, in order to enable him to resume his position as temporal ruler in the Papal States.

IRELAND.—*Case of Smith O'Brien.*—Ireland was again attracting no inconsiderable share of public attention. The Queen's Bench had overruled the errors assigned in the cases of Wm. Smith O'Brien and his fellow-prisoner. The Court was unanimous in its decision, and it remains to be seen whether they will persevere in carrying their hopeless appeal to the House of Lords. It was confidently stated that application has been made for the requisite permission from the Lord Lieutenant in the case of Mr. O'Brien, but that Mr. Meagher declines to proceed further, and is resolved to submit to his fate. Any hope of overturning the verdict must prove delusive.

The trial of Mr. Duffy is fixed for the 6th Feb. The Judges who are to preside at the Commission are Mr. Justice Jackson and Judge Ball.

The *Times*, Jan. 9, thinks that Ireland is about to exhibit before the world the spectacle of "one of the most momentous operations of human society—the removal of a people *en masse* to a distant shore; "that "the half million who have got off with no very great stir in the course of two years, are but the advanced guard to the main body that follows," under the coercion of "an expellant force of which the like was never seen." The *Times* sees in this anticipated transfer of the Celtic mass to the United States, to Australia, and to California, "the providential means of a beneficial mixture of races," on other shores, which never could take effect in the United Kingdom. Although it is but "the truth of history, that Britons, Romans, Saxons, Danes, Normans, Dutch, Flemish, French, and even more races, go to the happy composition of English society," and give to the British character "its noble though composite excellence," and create the "wish to see the Celtic race allied to more vigorous and fortunate elements;" yet circumstances "forbid that fusion in these islands," because, says the Sassenach *Times*, "our superior wealth and cultivation have created an interval which can seldom be passed;" —and therefore "Celtic emigration" must transfer "a people *en masse* to a distant shore;" and fortunately for the poor degraded "Celt," cut off by the "interval" aforesaid, "America supplies the opportunities of national fusion and perfection which are impossible at home."

This is doubtless an agreeable theory to those whom the *Times* represents—who would be very glad to have all to themselves, freed from the presence even of the *degraded race*. And this may furnish a key to the mysteries of English policy towards Ireland: "We must get rid of them." But suppose the Irish won't go, what then? The cry of "Ireland for the Irish," has sunk deep into the hearts of seven millions of Celts. We care not how many hundreds of thousands may emigrate, the Irish nation will remain in Ireland, its numbers hardly diminished by any possible extent of colonization, either free or forced.

The extreme scarcity of money in Tipperary is shown by the fact of some seizures having been made for poor-rate, and sheep in good condition brought only 7s. a head, lambs 5s., and goats sold for 1s. 6d.

"CONFISCATION" IN IRELAND.—The *Cork Examiner* says:—"This is the only term that can be applied to the present condition of the Bantry Union. To clear off pressing debts, and strike a rate sufficient for the support of its 9,000 paupers, the taxes for the next twelve months will equal, if not exceed, the entire valuation of the union!"

In Clare Union, between April and October, 1848, 8s. 3d. in the pound, and in another, yet higher rates, and would now be called on to pay, for pauper purposes, a new rate of 3s. in the pound; while in certain baronies of Donegal no county cess has been collected for the last two terms, owing to the all-sufficing reason that no person could be induced to accept the office of collector.

In county Limerick, it is stated that the landed gentry are, in many instances, obliged to plough with their carriage horses, as their tenants have carried away or sold the farm-horses previous to their flight across the Atlantic, the bulk of them with the rent in their pockets.

Nearly the entire landed property in the Bantry Union is owned by five or six large proprietors. All a "little embarrassed" just now. A mortgagee is about to foreclose a mortgage on one of the estates of these proprietors, by which one-half the entire property will be brought to the hammer. Another is *non est*, and a receiver is to be placed over his ancestral estate. The position of the others is not much better.

A great Munster landlord is staggering under debts contracted forty years ago for a large mansion, a church built *pro bono publico*, and a demesne wall several miles long.

It is said, however, that in the northern province, and in some of the midland and eastern counties, the land is better prepared, with winter sowing, and for spring crops, than has been the case for some years past.

ALTAR DENUNCIATIONS.—The names of all persons convicted of drunkenness are read every Sunday from the altar of the Roman Catholic churches in Limerick.

SCOTLAND.

At a recent meeting of the Edinburgh Chamber of Commerce, the chairman stated that he had been asked to co-operate with the Finance Reform Association, and wished to know if he should do so officially. The members present expressed themselves favorable.

The progressive increase in the poor-rates for Scotland is causing much alarm, and that it is calculated to do so will appear from the following statement of expenditure: 1844-5, 358,814; 1845-6, 306,044; 1846-7, 435,367; and for 1847-8 it is reckoned at 550,000. In 1847, the registered poor were 85,971, casual poor, 60,399; total, 146,370, being nearly 1 in 18 of the population.

The Earl of Aberdeen has caused a marine barometer to be set up for the use of the fishermen on the east coast of Scotland: his lordship would need, however, to teach them the use of the instrument, as the papers remark, that so far from consulting it, the fishermen declared that the weather had been worse since it was put up.

THE GOLD FEVER IN EUROPE.—The California gold-seeking mania has extended to the Continent of Europe, and in the ports of Germany and Denmark there are already vessels fitting out for the conveyance of adventurers to the auriferous region. The English journals are still crowded with advertisements of vessels loading, enterprizes organizing, and joint-stock companies forming, all set in motion by the continued favorable reports from the United States, of the marvelous riches of the new discovery.

GENERAL NEWS.

THE DISUNIONISTS' MANIFESTO.—The Convention having served its immediate purpose—in furnishing a pretext for Northern politicians to back out of their position, and perhaps prepared the way for a fresh "*Compromise*," so as to give the slaveholders the control of the Mexican frontier, and prepare the way for another war—the work of getting signatures goes on slowly. A Washington letter says—

Mr. Calhoun's report has received the signatures of forty members from the South, all of whom are democrats, except Mr. Gayle, of Alabama, and Mr. Tompkins, of Mississippi. It is rumored that the Report, since its adoption, has been somewhat altered by the signers. It is even said that the signers offered to make further alterations, if thereby the Whigs could be induced to sign.

Another letter says that

Mr. McKay, of North Carolina, who has been badgered into compliance, on the consideration that as the whigs of that state steadily refuse to have any thing to do with it, they, the democrats, will have an advantage over them, if they can present an undivided front, as the advocates of southern interests, rights and home.

The address maintains that the measures now proposed (the Proviso and Gott's resolution) will pass, either at this session, unless decisive measures are taken to prevent it.

"If the measures be effected, that would add a sufficient number of States to the North to give her three-fourths of the whole; when, under color of amending the Constitution, she would emancipate all our slaves. The result is certain, if aggression be not promptly met. What is to be done to prevent it? If you become united, and prove yourselves in earnest, the North will be brought to a pause, and to a calculation of consequences. If it should not, nothing would remain for you but to stand up immoveable in defence of rights involving your all—your property. Entertaining these opinions, we earnestly entreat you to be united, and for that purpose adopt the necessary measures. Beyond this, we think it would not be proper to go at present."

ANALYSIS OF THE VOTE.

As the movement of the Southern Convention seems to be regarded as a failure, even at the South, each party there endeavors to shift the responsibility of the failure upon the other.

The *Richmond Whig* has the following:

"On the vote of Mr. Berrien's substitute, there were 61 present, 27 voting for his address, and 34 for Mr. Calhoun's. Among the 27 votes for Mr. B.'s address were the names of 18 Democrats, viz.: Messrs. Turney, Downs, *Foote*, King, Sebastian, Rusk, Houston, Daniel, Haralson, Lumpkin, Iverson, Cobb, of Ga., Cobb, of Ala., Kaufman, Clark, of Ky., Hill, *McDowell*, and Ligon. Two-thirds, then, of those who preferred Mr. B's address were Democrats, yet it has been charged that these 27 defeated the object of the meeting! If they did, at least, the Whigs are not responsible for it."

The *Richmond Times* has a further analysis, as follows:

"It appears that of 18 Democrats, who preferred Mr. Berrien's address, two, Messrs. Rusk and Houston, of Texas, voted against the adoption of Mr. Calhoun's; nine declined to vote on the question, viz: Messrs. King, of Ala., Haralson, the two Cobbs, Kaufman, Clark, Hill, *McDowell*, and Ligon; and only seven were induced to vote for the address, rather than issue none, who were, Messrs. Turney, Downs, Foote, Sebastian, Daniel, Iverson, and Lumpkin."

THE NEW YORK FREE ACADEMY.—This excellent institution was opened for students on Saturday, Jan. 27th, with appropriate solemnities. The exercises were commenced by Music, after which Rev. Edward D. Smith offered a Prayer, and Addresses were successively delivered by Robert Kelly, Esq., President of the Board of Education, Horace Webster, LL.D., Principal of the Institution, and His Honor the Mayor.

It has a Faculty which would do honor to any college, and will be able to give a really classical education, or its equivalent in scientific studies, to as many scholars from the Public Schools of our city, as its means of accommodation will permit. The Faculty consists of a President, together with Professors of Mathematics and Natural Philosophy, History, and Belles-Lettres, Latin and Greek, French, Spanish, German, Chemistry, and Drawing. Each pupil on his admission receives from the Principal a *number*, and by this solely is he designated until the final decision is rendered; neither his nor the parents' name or residence is to be required till the preparatory examination is concluded:—thus sectarian influences are excluded, and favoritism sought to be prevented, and a fair and open field is spread for opportunities of almost unbounded usefulness.

The best wishes and zealous coöperation and support of every good citizen should gather around this institution.

HELP FOR THE HELPLESS POOR.—The managers of the "Society for the Employment and Relief of the Poor," in this city, sent a note lately to the "Church of the Messiah," requesting a collection for their funds. To the application was appended the following note, showing the nature and need of their work:—

"There are many so ill that they always send for their work. Two are over 80 years of age, and several near 70. One is blind; three have the use only of one hand; several never leave their beds; and *all* are miserably poor and destitute, not only of the comforts, but some of the necessaries of life. We are now giving over 150 women work every week, and have already paid them between $1,100 and $1,200. In addition to the number of those who are afflicted, we have three women who have lost one eye each; two with broken limbs; and one poor creature, who has had work from us for three years, who has had a cancer in her face all that time; and now it has eaten into her eyes, so that she told me to-day she worked almost entirely by feeling. I only want you to see that we are helping *some* poor wretches, who could obtain work in no other way."

THIRTY-FOUR DAYS LATER FROM CALIFORNIA.

Robert Atherton, Esq., merchant of San Francisco, arrived in this city on the 11th inst. He has resided for ten years on the Pacific and two at San Francisco. He left San Francisco, Dec. 10, and came to the United States by way of Mazatlan, Guadalaxara, Mexico, and Vera Cruz. The passage from San Francisco to Mazatlan occupied ten days, the vessel touching at only one port. From Mazatlan to Mexico the journey was made on horseback in six days. Mr. Atherton has accomplished the whole of this in 61 days, at the cost, from San Francisco to New York, of $700. He brings intelligence from the Gold Region, thirty-four days later than the latest received before. The interesting and important facts which he reports are as follows:

The gold region is now understood to embrace a territory a thousand miles in length and three hundred in width. The gold is distributed over this vast extent though by no means equally, some parts being of surpassing richness while others are comparatively barren of the precious metal. No limit can be fixed to the number of men who may find employment in extracting it or to the length of time for which good digging may be profitable. But as we learn from Mr. Atherton, the business of mining has nothing that is agreeable, except the gold that it sometimes—not always—produces. In short, it requires the hardest kind of labor, such as only strong constitutions and muscles indurated by toil can undertake with a prospect of success. Young men delicately brought up, and more familiar with the drawing-room, counting-room, or lawyer's office, than with the plough or sledge hammer, had better keep their imaginations free from all visions of *placers* and rivers floating with gold dust, and big lumps to be had for the picking up. Gold is not to be procured in that way even in California, but yields itself only to strength and skill. Even these are not always successful. Mr. Atherton knew one company which went out from San Francisco with all the proper tools, machines, and accessaries, and whose members, after digging some time with better zeal than fortune, came back without a dollar of gold in their pockets.

However, a man of the right sort in respect of health, strength, and skill may, with fair luck and hard and steady work, obtain three ounces of gold on an average per day. It is not often found in lumps. Still Mr. Atherton has seen one mass weighing 7lbs., and a friend of his had seen another weighing 21lbs. The number of persons who had been to the mines when he left, is estimated at 10,000, but there had not been more than 2,500 digging at any one time. One man of his acquaintance, a blacksmith, had got ten thousand dollars' worth in three weeks. A good many Indians had been employed as laborers by the miners, but they are poor assistants. They do not work steadily, and never can be kept at it above a month at a time, when they leave for San Francisco to spend their earnings in dissipation.

Mr. Atherton brings with him the bills of lading of gold to the value of $200,000 shipped on English account, on which he proposes to effect an insurance here. He states that the U. S. ship Lexington has on board $500,000 worth of the genuine metal. She was about to sail for the U. States, when Mr. Atherton left.

This informant also confirms the report that cinnabar or the ore from which quicksilver is distilled, had been discovered in great abundance in California.—There is a rich mine of it in a mountain not more than three miles from San Francisco. If this ore proves as abundant as is supposed, the discovery will be hardly less valuable than that of the gold.

There was nothing doing at the mines when Mr. Atherton left, owing to the rains, it being the rainy season; there was not much sickness in the diggings, no robberies, and no disturbances.

Mr. Atherton says that good board can be obtained at San Francisco at $10 per week, and provisions are plenty at fair prices. The population of the place is about 1,000. Mr. A. himself came to New York to purchase goods, but finding that immense quantities have already gone forward, will probably not make very extensive purchases.

An extensive *placer* has been discovered in Oregon, and it was reported at San Francisco that all the inhabitants of Oregon City had gone to try their luck.

American vessels touching at Mexican ports will have to pay tonnage duty, ranging of course, according to the size of the ship, from $500 to $1,500. The Mexican government had not yet given orders for the admission of the American mail steamers free of duty.

There was a great lack of warehouses at San Francisco, and ships would find difficulty in discharging.

The Ohio was at San Francisco when Mr. Atherton left. Ships drawing 8 feet can sail 150 miles up the Sacramento. Mr. Atherton is a plain and substantial looking merchant, and we do not hesitate to say that full confidence may be placed in his statements.—*Tribune, abridged.*

Messrs. Talbot, Oliphant & Co., of this city, have received a letter from Capt. Spring, of the ship *Hantrax*, from which the following is an extract:

San Francisco, California, Nov. 6, 1848.

Many of the gold-diggers are returning from the mines sick and exhausted, owing to their irregular modes of living. Some are deprived of the ordinary comforts of life, while they make use of their hard earnings for their pillows, done up in dirty rags, of from one to ten pounds in each. Some die in this way. Two died yesterday, and two more to-day.

If I should live to get home again, I will give you an account of the trouble and vexation I have had with runaway sailors and soldiers.

—— was closing a sale of his vess

POETICAL SELECTIONS.

The Heavenly Choir.

BY REV. THOMAS A. COOK.

"They rest not day and night."—*Rev.* iv. 8.

They rest not day and night,
Each hour the anthem swells;
With ever new delight,
The tongue untiring dwells:—
O holy, holy, holy Lord,
Thou Father, Spirit, Word,
Our humble voices hea.

Still endless ages roll,
And time himself stands still;
Still from the vaulted pole
The listening ear shall fill:—
Holy, holy, holy Lord,
Thou Father, Spirit, Word,
Our humble voices hea.

Of worlds which deck the sky,
Each has its note of praise
Joined in the melody
Of stars, which sing God's grace:—
O holy God, give ear,
While each revolving sphere
Conspires the soul to raise.

Through yon cathedral high,
Whose architect is God,
The blended echoes fly
O'er hill, and plain, and flood:—
A holy, holy, holy Lord,
Is still the ceaseless word
Through all that bright abode.

But best of all, it comes
From infant voices sweet;
From those whose happy homes
Are at their Savior's feet.
And thus they look and sing,
Admitting, as their voices ring,
The wonders of His grace.

They rest not day and night,
Nor would they lose one strain;
For all things there unite
To banish tears and pain—
To catch the echo wild,
So bold, so soft, so mild,
To catch the heavenly strain.

While envious earth may blend
Her discords * in the swell,
Nor evermore offend,
With shouts of demons fell,
The endless sound goes on,
Around the dazzling throne—
That song they love so well.

American Courier.

* It is recorded of a celebrated musician, that, being present at the siege of Vienna, he was so overcome by the discordant sounds of battle, as to die in agony.

Early Rising and Prayer.

BY HENRY VAUGHAN.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God, as flowers do to the sun:
Give Him thy first thoughts then, so shalt thou keep
Him company all day, and in Him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day: there are set awful hours
'Twixt Heaven and us: the manna was not good
After sun rising; far day sullies flowers.
Rise to prevent the sun; sleep doth sins glut,
And heaven's gate opens when the world's is shut.

Walk with thy fellow-creatures: note the hush
And whisperings amongst them. Not a spring
Or leaf but hath its morning hymn; each bush
And oak doth know I AM. Canst thou not sing?
Oh, leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world; let Him not go
Until thou hast a blessing; then resign
The whole unto Him, and remember who
Prevailed by wrestling ere the sun did shine.
Pour oil upon the stones; weep for thy sin;
Then journey on, and have an eye to heaven.

Mornings are mysteries: the first, world's youth,
Man's resurrection, and the future's bud
Shroud in their births; the crown of life, light, truth,
Is styled their star; the stone and hidden food.
Three blessings wait upon them, one of which
Should move—they make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep well thy temper; mix not with each clay;
Despatch necessities. Life hath a load
Which must be carried on, and safely may:
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

Editors' Table.

CHRIST IS ALL. By Stephen H. Tyng, D.D.

We notice this book again for the purpose of retracting one item of our former commendation of it. Under the pressure of preparing the first number of *The Independent*, we had not time to read every chapter in this volume, though we gave it a pretty careful examination. And wherever we opened it, we were so struck with its freedom from sectarian bias, with the Scriptural catholicity of its views and sentiments, that we expressed our high gratification at this feature of the work. But we have since examined the volume more leisurely, and in a chapter which escaped our notice then, and where we should least have looked for it, we have found Episcopacy, not couchant or salient, but rampant. And what think you, reader, is the mode of introducing Episcopacy into such a book? Under the generic title, "Christ is All," the running caption, "With Christ," and the specific head, "Heavenly Worship," we find a plea for "a prescribed, unchanging *form*" of worship, "*responsive*" and "*repeated*." And what is the basis of this plea? The fact that the enraptured John heard the heavenly host crying "Holy, holy, holy," &c. This is pronounced a "divine liturgy;" and "that precious form of worship which God has mercifully granted to the Episcopal Church," is said to be "distinguished by its imitation of heavenly homage;" so that the Prayer-Book is the "heritage and guide" of those who are preparing to unite in the "heavenly liturgy." Was there ever a more puerile conceit! We do not notice it for the purpose of refuting it; for those who would be apt to purchase the book upon our recommendation, would not need any assistance from us in refuting such fanciful opinions—arguments they cannot be called. But we intend that our notices of books shall be reliable; and having erred in imputing too much Christian liberality to Dr. Tyng, we feel bound to make the *amende*.

Our critical vision is becoming sharpened—especially with regard to matters liturgical. But, really, who would have thought of looking for these in a description of the blessedness of being with Christ in heaven? It would detract greatly from our conception of the blessedness of that world, and of the beauty and glory of its worship, were we constrained to believe that while "CHRIST IS ALL," yet, in homely phrase, Episcopacy is "*some*" too.

And here we are tempted to tell an anecdote in point:

A few years ago, at a religious anniversary, an Episcopalian minister, after expatiating to a fulsome extent upon his own love of Christian union, and his efforts to promote it, concluded his address by expressing the belief that all Christians would be united as true churchmen in heaven. He probably used the term "churchmen" in a spiritual sense; but he was understood to intimate that the union of Christians would be consummated in heaven by a general conversion to Episcopacy. The next speaker (a learned, eloquent, and facetious divine of the Reformed Dutch Church,) very promptly responded to the desire of his brother for the perfect union of believers, but did not feel so confident that they would be united under his favorite banner; he could not say that every saint in heaven would be a *Reformed Dutchman!*

LOUISE MERTON; or, Fiction surpassed by Truth. By Mrs. Harriet W. Baker, author of "The String of Pearls." Boston: Mass. S. S. Society.

This is one of the most pleasing books for the young that we have ever met with. The style is sprightly and the interest of the story is sustained to the end. The motives and influences to early piety which it presents in the simple narratives of the conversion of Louise and the death of Sarah can hardly fail of a happy effect on the mind of the youthful reader. Our prayer for all the little Misses of our acquaintance is, that they may be as good and as useful as Louise Merton, and to this end we advise their parents to go to Mr. Dodd's, and buy this book for them.

THE WAYWARD SON. By Maria. Mass. S. S. Society.

We are sorry that we cannot speak as favorably of this volume as of the preceding. Though the writer assures us that the story "may be relied upon as true," it is certainly very unnatural, and rather poorly told. We would recommend to the manufacturers of juvenile literature to make fewer books and better. One office of such books should be to cultivate the taste as well as to improve the morals of children.

KIND WORDS FOR HIS YOUNG FRIENDS. By Uncle William.

This is another of the publications of the Mass. S. S. Society, a reprint from the London edition. It contains several little stories, illustrating various points of manners and of morals, and is ornamented with numerous wood-cuts. Its literary character is decidedly superior to that of the great majority of books for children. Mr. Dodd is the agent for the Society in this city.

THE NIGHT OF TOIL; or, a Familiar Account of the First Missionaries in the South Sea Islands By the Author of the "Peep of Day." Abridged. Published by the American Tract Society.

The announcement that this little book is from the pen of the author of the "Peep of Day," is sufficient to assure our readers that it is written in a sprightly and lucid style, admirably adapted to fascinate the young. Yet it is not a book for children only. No reader can fail to be interested in this familiar and graphic narrative of labors and trials, and disappointments and successes, unexampled in the history of modern missions. The republication of this volume, and its general introduction into families and into Sabbath-school libraries, will foster and increase the missionary spirit in the rising generation.

PEN-READINGS.—No. IV.

One loses the zest of Pen-Readings, unless he can feel quite at his ease, and undisturbed for the time by exterior cares. We like to converse with the book in confidence—to question him over and over, that we may not misconceive his meaning, nor pass a hasty judgment or utter a crude opinion of our own. Some men's Pen-Readings are printed posthumously, and there are instances in which such "current calamities," as one calls them, and these "unconsidered trifles" of thought, had better not have seen the light. But these Pen-Readings are made expressly to be printed. It is therefore as inherently impossible to write as if they were for one's own private eye, as it would seem to be, in many cases, to write a diary of religious experiences without the slightest thought how the periods would look in print.

Pen-Reading is not a novelty. The blessed old Puritans used it abundantly, especially the pious laymen, who had but few books, and those often borrowed, and therefore might very well transfer to their tablets the outlines and the pithy passages of a book whose use they were to enjoy but for a few days. Sir Edward Maunsel, "a true-hearted professor of the Gospel," 250 years ago, used to say that he "read a book the first time to see and like; the second time, to note and observe both matter and manner; the third time, to carry away and make use." Baxter, Winter, Erskine, and Doddridge made marks, and sometimes remarks, in the margin as they read. Watts abridged and copied extracts, and Wesley, in turn, abridged and epitomised Watts. Philip and Matthew Henry kept Common-Place books. President Edwards always read with his pen in his hand, either extracting, or more frequently noting down such thoughts as arose in his own mind on the suggestion of the page he was reading. No doubt, many of those thoughts have furnished food for his meditation in heaven, where he has more thoroughly arranged them, and traced them to harmonious conclusions.

THE BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW. "Conducted by B. B. Edwards and E. A. Park, Professors at Andover, with the special cooperation of Dr. Robinson and Professor Stuart. Vol. 6: No. 21. February, 1849. Published at Andover, by W. H. Wardwell; New York and London, by John Wiley." pp. 204. Quarterly. Price, $4 per annum.

A comparison of Demosthenes and Massillon is "condensed and translated from the work of Dr. Theremin." The object of the author is to establish the principle that "Eloquence is a Virtue," from the object at which it aims. The excellences of the orations of Demosthenes are their deep moral principle. He has a wealth of ideas; these are wrought into a firmly-linked chain of thought; the perfection of the material is presented in the most polished form; but above all, he fathomed his subject, and based his work upon fundamental truth.

"Bossuet speaks even from the bishop's throne: Bourdaloue appears surrounded with the scholastic atmosphere of a Jesuit college; Massillon alone speaks with his audience the language of cultivated society." The French "admire Bossuet's gifted flashes and Bourdaloue's fullness of thought, and undervalue Massillon." Massillon was wholly devoted to his object, which was "to move his hearers to a concern for their salvation, by awakening, now the most joyful, now the most painful feelings." His style is what such intentions would make it; he "would address the heart, and describe what passes in the heart and life of man;" and for this "a clear and simple style is requisite, and that we find in him."

"*Importance of the Resurrection of Christ*," is a translation from De Wette. The subject ought to engage more study than it does, and ought to be preached far more than it is. My brother, have you ever preached on the subject? Paul would preach on the theme—"Jesus and the Resurrection"—oftener than every year—almost every month. Try it. You will find it a theme of rare fruitfulness, ever impressive, and always profitable.

"*Natural Proofs of the Immortality of the Soul*," by Prof. George I. Chace, of Brown University, is full of "thoughts from a thinker," and deserves to be well pondered by him who reads it. Starting from what he had established in a former article, concerning the constitution of spiritual beings, as exemplified in the inhabitants of our globe, he grapples with the question whether such beings would naturally continue in existence after the destruction of their corporeal frames? He examines the arguments sometimes adduced for the affirmative, from the capacity and desire of the soul for knowledge beyond what is attainable in this life; from the law of contraries, the reminiscences of a previous life, and the simple and indivisible nature of the soul, and its essential vitality. Such are the reasonings of Socrates; but our writer thinks them of little weight, and yet they seem to have inspired the ancient philosopher with a sort of hope of immortality. Mr. C. thinks the hopes of Socrates were not built on his arguments, but that he devised his arguments to strengthen his hopes. Cicero dwells on the general consent; but this is only an effect of the universal desire of continued existence—the instinctive "dread and horror of falling into nought." Butler's arguments from the analogy of nature, by which infancy grows to manhood; and from the "law of continuance," viz.: that "whatever exists will continue to exist until something occurs to destroy it," are no less applicable to the lower animals than to man, which reduces them to an absurdity. We cannot satisfactorily prove that the body is not as necessary to the continued existence of the soul, as the soul to that of the body. "The author of the Analogy erred in leaving altogether out of the argument the moral nature of man, and his capacity for improvement."

The writer before us then calls attention to a new argument, of which the very materials were unknown to philosophers until within the last half century—that is, "the gradual and progressive development of life upon our planet, from the epoch of its earliest inhabitant to the present hour;" showing that "in our world, at least, constant advances have been making towards a higher and more perfect state." In this respect, the science of Geology, "though yet in its infancy, has already done more than any other, with perhaps the exception of astronomy, towards enlarging our ideas of the Creator's works." We must suppose the material to have been evolved in subordination to the spiritual; and hence the argument for the existence, throughout nature, of a great law of progress, moving in cycles to an unknown extent. And yet it is manifest that the career of nature must have an end; it is in its nature exhaustible. The element of progress is incorporated with our very being, and we must therefore look to some mode of existence in which it can be carried out. The argument, after all, is only the first argument of Socrates, rendered more complete by the aids of modern science.

"*The Spirit of a Scholar*," by Professor S. G. Brown, of Dartmouth College, is refreshing to read. The author argues, in "the spirit of a scholar," that high moral aims are absolutely essential to the highest order of scholars. This includes both patrictism and religion. There is profound virtue in the genuine love of country. An ill omen it is for a nation, that "instead of the sincere and affectionate hearts, there remains but a hollow and selfish pretence of regard, as if the State were made wholly for us, and we in no sense for the State." But, on the other hand, be a nation crouching under the rod of the oppressor, if her people *and her scholars* are patriotic, her regeneration is sure. Faith is essential to high scholarship. Compare Bacon with Voltaire. A scorner and a scoffer can never be a true scholar. A devout spirit, a "sense of God in the soul," gives height, and breadth, and glory to scholarship.

"Great scholars speak to all time. What is earthly in them goes down to the common grave of mortality; their better part lives for ever. Plato, in the *Critias*, still argues of obedience to the law; in the Phaedo, of immortality. Cicero discourses on old age, on friendship, on oratory. Kepler and Newton will hold their schools down to the end of time; Bacon, always profound in his aphorisms; Butler, to the latest age, discourse on the Analogy. *Fit* audience shall they all find, speaking ever to the choicest minds. Those kings and priests of learning, we may follow, afar off indeed, but with true loyalty and faith. The aims of every true-hearted scholar of even the humblest pretensions, are the same with theirs. To be of large mind, of broad sympathies, to comprehend, if possible, art, science, practice, life itself; to bring a unity into the various branches of knowledge, to raise the public tastes, direct the public thought, conserve the public welfare—these are the purposes, this the spirit of both."

Only eight pages are devoted to Notices of New Publications and Miscellanies. We have a right to throw upon the conductors of our Quarterly Reviews the literary trust of keeping us acquainted, in some degree, with the course and development of mental activity and labor.

THE NEW ENGLANDER. Volume 8: No. 1. February, 1849. New Haven: published by John B. Carrington. pp. 168. Price, $3 a year, payable in advance.

We are glad to have ocular evidence of the successful completion of the arrangement for continuing this periodical, after the death of the late esteemed editor and proprietor, Rev. E. R. TYLER. The "Association of Gentlemen" connected with New Haven and Yale College, could not let the work go down. The number before us shows that they have been roused by the exigency to new energy. The articles are unusually spirited and readable, and the marks of scholarship and literary cultivation are quite satisfactory.

The first article, "*On the New Earth*," relates an incident illustrative of the moral effect of the social and economical improvement of the age:

"A few months ago, it happened to the writer of this article to spend a Sabbath at the junction of the railways in Springfield, Mass. The reader whose journeys along the valley of the Connecticut, or across it, have made him familiar with that spot, associates with it the idea of ceaseless activity and commotion; as he thinks of it, he seems to see a confused and hurrying multitude; he hears with his mind's ear the hissing of steam, the discordant jangle of bells, the scream of whistles, and the roaring of long trains of cars as they rush in various directions. But on the occasion to which we refer, we learned to associate other ideas with that locality. As the Saturday evening passed, the heavy trains of freight came thundering in, one after another, from opposite directions; and each, on its arrival at the depôt, rested and was silent. At last the hours of sleep had come, and the traveler rested. He had rested there before, and the early morning had always been disturbed by all the mingling noises of railway motion. But on that morning, when the traveler, refreshed by undisturbed repose, was awakened by the summer sunlight, all was still. As he looked out upon the station-house and the diverging iron paths, there rested on that spot—strangely but how beautifully!—the holy calmness of a bright New England Sabbath. Through all the Sabbath hours, the stillness of that huge fabric, ordinarily so busy and so noisy, was, to the traveler, in the quiet and well ordered American Sunday, a most impressive symbol. In the presence of such a symbol, the grateful worship of the world's Creator and Redeemer seemed like a natural impulse. There we learned the lesson that a Sabbath-keeping railway, with the gates of its station-houses closed throughout the holy day, is worth more for its religious impressiveness and its effects upon the moral welfare of the people, than all the 'petrified devotion' of cathedral architecture."

The very next paragraph is equally striking for characteristics totally different:

"Some men who think they recognize God in nature, are slow to recognize God in history. In nature, they see the wisdom and the power of the Creator; but in history—in the development of civilization and of human progress—in all those movements which, as the ages advance, are gradually unfolding the wonderful constitution and adaptations of nature, and are making the world more beautiful and more commodious—they see nothing but the ingenuity and activity of man. Theirs is a purblind and shallow philosophy. Is God to be seen only in the arrangements of the material world; and not at all in the intellectual and moral forces of the universe? Is he in the powers of nature, and is he not in the legitimate working of those powers? Is he in the mechanical and chemical combinations of matter, and not in the living mind? Is he in the star and in the light, and in the structure of the eye; and is he not in the telescope? Is he in the water-fall, and not in the water-wheel? Is it he that leads forth the constellations, that setteth fast the mountains by his power, that pours Niagara from the hollow of his hand, that sets his bow in the cloud; and is it not his inspiration that giveth understanding to Kepler and to Newton? Is he in the moving spheres, and is he not in Galileo? Is he in the fires that bellow from the deep volcano; and is he not in the working of those intellectual powers which work out, at last, the steam-engine? Is he in the bee-hive, and not in the city and the State? Is he in the architecture of the bird's nest and the honey-comb, and not in the railway?"

"The World was made for Man"—the powers of nature, the productions of nature, the beauty and sublimity of the world, and the world of art. Even the unfinishedness of creation is for man, that he may develop and complete it. The argument that the vegetable and animal products which man does not use, are yet for man, is not as completely presented as it might be. Animal and vegetable existences are related to each other, and all their variety is doubtless needed to collect and retain within the reach of man those elements which are essential to man's existence, comfort, and improvement. Who can trace the complicated processes of animal and vegetable life that have eliminated and that continue the supplies of phosphate of lime necessary for the preservation and multiplication of the human race? Other elements, still more subtle, are equally essential. It is observable how many species disappear from a country in proportion as man obtains full possession of the elements of nature in that country. Doubtless many other noxious plants, insects, and animals will disappear as science, civilization, industry, and union among men shall give a more complete command of the elements. The article makes thirty pages.

Pioneer History of the first settlement of Ohio, by the New England colony at Marietta. A review of Dr. Hildreth's valuable contributions to the early history of the West. "The first sermon preached in the North-west Territory was by Rev. William Breck, of New England," from Exod. 19: 5, 6. In the convention of 1802, which formed the Constitution of the State of Ohio, there was a party in favor of allowing Slavery to be introduced; another party was opposed to it; and a class of moderates undecided, but leaning towards the wishes of old Virginia. Judge Cutler, one of the Marietta pioneers, was roused, at length, and took hold of the subject.

"He grasped the tremendous issues at a stake, and laid them before the Convention with cogent argument and fervid eloquence. He pressed the matter with such power, that when it was put to the test of a vote, the non-committal party in a mass voted with him, and so decided the momentous question, that Slavery should for ever be excluded from Ohio. We cannot vouch for the truth of all the details, but our information is of such a sort that we have no doubt of the substantial truth of the statements; and if so, Ohio and the world owe a debt which money cannot pay to the noble old man who yet lives just below Marietta. That act of his has been worth millions to Ohio, because otherwise—unless the courts had decided that the sovereignty of the State was limited by the ordinance of 1787—she might now be driveling away an imbecile existence, instead of overtopping Pennsylvania, and entering the lists for mastery with New York. Let the name of Ephraim Cutler stand side by side with that of Rufus Putnam. The one projected, the other saved Ohio."

"*Congregational Singing*" does not wholly cover the ground. The question in many places is not whether the congregation should be encouraged to join with and aid the choir, but whether the choir itself shall be merged in the congregation and wholly dispensed with? That the congregation may often join with the choir is unquestionable. But the advocates of exclusive Congregational Singing ought to consider the fact, that when "the children of this world" employ music for their purposes, to affect the minds of the people in any particular way, they much more commonly employ select than promiscuous singing.

"*The Italian Revolution in* 1848," is by an eye-witness, and gives the very best synopsis of events, and their causes and prospective results, that we have seen. The writer thinks the temporal power of the Pope is destroyed, and cannot be restored. The statesmen of Italy have for centuries regarded the pretensions of the Church as the greatest barrier to the independence and union of Italy. "No Hildebrand will ever again tread upon the necks of kings." The future fate of Italy is now thrown upon the character of the Italians themselves. The great vice of the Italian character is a want of public spirit and patriotic disinterestedness. The Italians quarrelled among themselves about their form of government, and who should be its head, long before they had secured the ability to form a government; and before their disputes were ended, the Croats were among them again, and masters of their capital. Pius IX, or whoever is to save Italy, has a larger and harder work to do than has yet been done. To develop the industry of the country, and create a motive to work—to develop a character in the people and make them competent for liberty—there is nothing can do this but religion, which shall make men faithful, patient, obedient to law, just, in a word, to stiffen the suppleness of the Italian character.

"To carry out these great reforms we cannot but think that there is yet work for him who began the revolution. Pius IX is one of the best men that ever sat in the Papal chair. When he were in Italy, to express the extent of their affection for him, his people said he was *too good*. Now they accuse him of defection from the cause of Italian independence. But we will not believe that he has been in any act wanting in honor, or treacherous to the cause of liberty. We rather ascribe his late troubles to the peculiar difficulty of his position as head of the Roman States and of the Church at the same time, and perhaps, also, to the lack of certain qualifications essential to a patriot monarch. Pius IX, though a great and good man, with a heart of unfailing kindness, seems not to possess certain qualities, very important at the present moment, such as the quickness in resources, and the rapid and daring execution, which dazzle an imaginative people, and in times of revolution awe the turbulence of the multitude. Had he been elevated to the Papal chair in peaceful times, he would have been adored for his large kindness of heart. But he finds himself suddenly on a giddy height, surrounded by factions, and without the ability or heart to cope with all these bad elements—precisely the state of mind which Goethe supposes Shakspeare meant to depict in Hamlet:

'The time is out of joint; O cursed spite!
That ever I was born to set it right!'

"But on the Roman throne or off—a king or an exile—his heart will still beat for Italy. He has stirred up the whole agitation for liberty throughout Italy, and aided it throughout Europe, and his moral influence will be powerful even when he may have no more authority. In the shifting drama of the last most eventful year, he is still the most striking figure. We imagine we see him now, kneeling in silence, as we have seen him in the Sistine chapel, when the lights were extinguished one by one during the chanting of the *Miserere*—or alone in his chamber, leaning his massive temples on his hand, his mild, benignant countenance crossed with a shade of deep sadness, as he thinks of the fate of Italy.

"A heroic old man, plunged in grief! Yet prayers and hours of thoughtful sadness seem to be in the course of nature, when a nation is to be made free and happy."

Our Reading has embraced other valuable articles in the *New-Englander*, but the Pen must stop for the present.

THE AMERICAN JOURNAL OF INSANITY. Edited by the officers of the New York State Lunatic Asylum, Utica. Printed at the Asylum. Published quarterly. 96 pp., octavo. Price, $1 a year, in advance. Dr. Brigham is the principal Editor, and is alone responsible for all articles not otherwise designated. The object of the *Journal* is to benefit the insane by extending a knowledge of their wants and claims, and of what is done and may be done for their recovery.

The name of Dr. Brigham is a sufficient guaranty for the soundness of the principles and the value of the materials of the work. The essay on Pyromania and that on Witchcraft are good specimens. Yet we cannot avoid regretting that the multiplicity of the Editor's cares and labors do not allow so much concentration of mind upon the periodical as its importance deserves.

THE SCALPEL. By Edward H. Dixon, M.D., New York. Vol. I, No. 1. 48 pp., octavo. Price, 25 cents for each number, or six numbers for $1. Published by the Editor.

One object of *The Scalpel* is to do away with the cabalistic characters and absurd jargon of bygone ages; and to expose quackery, as well among the "regulars" as in the ranks of the unlicensed practitioners; and to bring out the whole proceedings of the profession to the healthful scrutiny of the public. These designs are highly commendable, and if carried out will undoubtedly conduce as much to the true interests of medical science as to the benefit of the public health. Dr. Dixon, it is manifest, is not deficient in the courage required for his task. He is neither afraid to follow the thoughts of his own mindr nor scared at the dissent or censure of others, be they who they may. We judge him to be a man of science and experience, a bold investigato, and a bold practitioner—even bold enough to stand still and do nothing in any case where he does not know what to do.

Having thus commended the learned Doctor's ability, we shall claim the right, which he will freely accord, of using our own *scalpel*. We did not realize, until we read this pamphlet, that it was possible for a thinking mind to become actually *materialized* in its views. But this writer seems so great a resemblance between electro-magnetism and life, that he thinks it possible they may be identical. Just as though one of those "rag-babies called manikins," of which he speaks with so much contempt, could be made like the high-souled and devoted woman whom he describes, if there could only be a way discovered to keep it charged with the due proportion of the subtle fluid! Nonsense.

A very forcible article on "*Abortionism*" purports to employ both Physiology and Philosophy to prove that the woman who yields to this crime becomes a traitor against her own crown, a suicide of her own heart's life: there is still a want of a just apprehension of the moral affections of the human soul—hardly a difference acknowledged between the desire which rises not above a brute instinct, and the desire of having children to love and to train and to dwell among through life and in eternity. His philosophy has two capital defects; his causes are not adequate to the effects, nor his effects adequate to the causes; and consequently his presentation of the enormity of the CRIME of abortionism is proportionably inadequate. To philosophize consistently or beneficially on moral questions, a man must be a real believer in the Creation and Fall of Man, (with the addition, in regard to the present subject, that woman was "first in the transgression,") and the revealed consequences of the fall, both moral and physical. Then he will be prepared to comprehend the moral obliquity and progressive debasement of mind which a woman must go through, before she can be brought to this dreadful crime.

Asiatic Cholera is treated in a very sensible manner. This disease, he thinks, attacks only those who are in a *debilitated condition*—either from defective nourishment, bad air, exhaustion by cold, excessive labor, intemperate eating or drinking, over-excited emotion or passion, grief or fear. The "strength of constitution" which resists this disease, he supposes to consist in the organic contractility of the small fibres. When this contractility fails, the small blood vessels open their mouths like dead worms, and the fluid part of the blood escapes and passes off by the bowels. Whatever cause depresses the nerves, or lessens contractility of the fibres, renders a person liable to cholera. It has been observed that the appearance of the cholera has been accompanied with a heavy state of the atmosphere, indicating a want of positive electricity, and allowing all impurities that arise from the earth to remain within the breathing space of the inhabitants. Cholera has also, he says, "a limited sphere of infection," and is carried from place to place by direct intercourse, and never goes in any other way. As fear is the most debilitating of all agents, the timid should never expose themselves in the chambers of the sick. The diet should be wholesome and generous, and similar to that which is commonly observed. No medicine to be taken unless there is a looseness of the bowels, and *that* should not be neglected a moment, until it is *fully conquered*. Keep the skin moderately warm, by flannel or muslin, and avoid chills and damp feet. *Stop a diarrhea at once, without regard to any body's theory.* Friction is useful. Cayenne pepper liberates more heat in the human body than any other substance the stomach can bear.

The practical suggestions are doubtless good, and ought not to be absent from the mind of a single individual while this terrible scourge is still hanging over us. But his philosophy leaves out two things—first the existence of the *power* to *live*—the energy which resists death and holds it at bay by the force of a courageous WILL; and the other, the effect of a religious and assured *trust in God* as the means of imparting energy to the will to enable it to resist disease and death.

SELECTIONS.

Man in Alliance with God.

Another characteristic feature of men redeemed is, that they have come into an affectionate alliance with God. Man, as a creation of His hand, a subject of His government, a beneficiary on His bounty, an object of His redeeming provisions, was always in an interesting relation to the Deity. In the state of redemption there is more than an interesting relation subsisting between man and his Maker. There is cordiality, communion. There is a going over of the heart to God so as to be in harmony and blessed agreement with the divine moral emotions. There is carried over with it the understanding, the will, the external acts. There is yielded the whole being filially to the Infinite Father. This is a blessed alliance. This is being one with God, according to the Scriptures. This is being follower of God as dear children. This is abiding in God! This is God dwelling with man, and man with God. This is walking with God. This is being hid with Christ in God.

Such an affectionate union with the great Eternal is of the most important character conceivable. Only the Omniscient One, himself, can comprehend its exalted nature and infinite value.

Jehovah is the grand model and standard of moral worth for the universe. He possesses all excellence. He communicates the same to all who are allied to Him, most freely, grace for grace—a grace to them, that is, for every grace of His own. His bestowments, in other words, are in proportion to his own great, perfect, holy nature. He shines upon His people, and they glow with the heavenly light. His perfect benevolence, truth, justice, are presented before them; and in their clear hearts are imaged the same high qualities, like the heavens in the waters below. Thus the rays of God's own glory do actually brighten and warm on penitent souls, and they are constantly attracted nearer and nearer to the great Infinite One from whom these riches of grace proceed. In these approaches made by God's people towards the source of all light and goodness, bad and corrupting things are continually escaped from, and influences more and more powerful and pure are felt. The more they rise and live before their Heavenly Father, the more fully do they loosen and throw off the grave-clothes which they wore when they were dead in trespasses and sins. The farther they penetrate into the glories of God, the more they hasten to put on the garments of light. And these are the people of God, redeemed by the Gospel. *People of God!* We use the terms people of China, people of America; but what is it to be the people of God! High are their privileges! They commit their understandings to the light of God's word, their hearts to the spirit of God's word. God, from on high, smiles upon them. Wayfarers though they be in this world, soon they shall find an everlasting home, and their wanderings all cease. Bestormed voyagers though they be, they shall quickly be fast at anchor beyond all storms. People of God! Let me be one of them, and nought beside will I ask for, not even for crowns, or thrones, or worlds.—Stop! Yes, I will. I am wrong. I will ask for them all, and I shall receive them. All that the Father hath is mine! It is enough—He himself is mine! and He is all and in all—He is the universe!

A community constituted of the true people of God would present a young heaven here below. Intellect would appear greatly enlarged toward that eternity which is "its lifetime, and that infinity which is its home." The heart would show itself at full revolt against its own appetites and corruptions, scorning the world's temptations, wearing the manifest image of God, growing ripe for heaven. Society, acknowledging "Thus saith the Lord" its high authority, and the golden rule of Christ, its great irreversible principle, would present a scene of most happy adjustments and of tranquilized prosperity. In that scene man betrays not his neighbor, nor withholds from any sufferer his blessing. Deadly weapons are laid aside. Because there are no enemies, walls and fortifications decay and fall; the pirate-ship and the man-of-war lie rotting on the sea. Miracles of mercy renew the scenes of the Pentecost; God descends to visit His people, and Zion is become the joy of the whole earth.—*Pres. White, in National Preacher.*

Bought with a Price.

The time will come, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the Gospel will be done away; when Christians will learn a lesson which hitherto they have been very slow to learn, that the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest incentive to labor is the hope of gaining something that may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile; they are worse; they are often impious. If we are Christians, let us act like Christians, and not dishonor that sacred name, by a base, selfish, avaricious spirit, which keeps back from the Lord what is due. If we are Christians indeed, we owe not only our wealth but also ourselves to the Redeemer, who has bought us with a price. Was he willing to purchase our salvation by pouring out his blood, and shall we be unwilling to give liberally of what he has given us? The very heathen will rise up in judgment against narrow-hearted Christians; for they spend ten times as much on their idols as these do in supporting and propogating a religion which is truly divine, and which is the only hope of salvation. Oh, that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them.—*Dr. Alexander.*

The Church needs Earnestness.

The Church, in her present condition of inefficiency, reminds one most naturally of an immense factory, perfect in all the details of machinery, every portion working out precisely its design, but all moving feebly, and accomplishing little compared with the expectations awakened by the scope and finish of the structure. What needs that factory? One word answers: POWER! Lift the gates! let on the flood! Then mark the change. The heavy walls tremble at the mighty struggles of the machinery. Every spindle feels the awakened energy, and starts with electrical speed into its mission. The whole structure now fulfills its design, and repays the skill and labor of those who have planned and formed it. And what needs the Church? I answer, POWER. She is a ponderous engine, creeping silently over rails, which she ought to shake by the energy and might of her irresistible movement. She is called to a noble mission; to be a co-worker with God in the salvation of the world; she has laid her plans with wonderful system and scope, and now needs only to be IN EARNEST. Earnestness is her great want. She is inefficient because she is not in earnest. Earnestness is the remedy to which she should hasten; the missing element in which she should seek, and in which she would find, her power.

If you survey the history of the Church of Christ, you find that in all ages its progress has been in proportion to its earnestness. Who ever witnessed the Holy Spirit's descent upon the impenitent, and their conversion to Christ, when Zion was sleeping and inert;—when no warnings came from her towers, and no prayers ascended from her scattered homes? You have seen revivals under earnest preaching, earnest praying, earnest exhorting, but never under other conditions. The ministers of religion, to whom, in these late days, God has given the honor of distinguished usefulness in saving the souls of men, have been earnest heralds of the cross—Payson, Davies, Edwards, Whitefield, Wesley. They seized and held the minds and hearts of their auditors, by the irresistible power of earnest remonstrance and persuasion. Ascend from these men to the Reformers, and you find them men of kindred energy. Luther, with the blessing of God, shook the world—Luther first shook himself. Luther felt himself charged with a mission, a mission of transcendent moment—and he brought to the service of Christ the highest earnestness of his nature. And this prince of Reformers but copied Paul and other spirits of apostolic days. Why, when Jew and Roman sought to quench the fires of the new religion, by the crucifixion of the Lord of glory, and the threatenings of priestly and civil vengeance on his followers, did not that religion expire, and its traces cease from the world? Because the Head of the Church had committed the mission of its propagation to earnest men, who counted not their lives dear, if they might be found in Christ, surrounded by those whom they had led to his feet. The power of the Apostolic Church, so far as means were concerned (and of these only we now speak), was in its earnestness. Every member within its pale regarded himself as a witness for Christ, and as bound to bear such part as his talents and opportunities might allow, in the glorious work of the world's regeneration. If scattered abroad by persecution, the blow that dispersed them, so far from disheartening them or weakening their influence, served rather to awaken their energies afresh, and everywhere they preached the Word. How soon, despite the rage of kings, and the vain imaginings of the people, the earnest labors of the Church, crowned with the blessing of God, brought the Roman empire, in outward form at least, to the feet of the crucified Nazarene.

Reciprocal Prayer.

James, the servant of God, in the last chapter of his epistle directs, "*Pray one for another.*" This is urged by the consideration that there is power in prayer, when it arises from a right heart, and is characterized by a mutual confession of faults, and by the fact that great benefits may be anticipated as the fruit of such prayers.

What is more delightful than the reciprocal offering of prayer to God among Christians, praying one for another? Is not this an exercise most imperiously demanded in the present state of the churches? Brethren, pray one for another.

1. It is a delightful Christian exercise. To enter into communion with God for a brother or a sister in the common faith, to ask heaven's blessing on their soul, to plead with spiritual longings for their sanctification, usefulness, peace, and sure prospects; and to feel that all this is reciprocated, so that Christian desire for one another meets at the mercy-seat, how delightful the exercise.

2. It helps to keep one another in mind. The tendency here is to forgetfulness and to become estranged. But praying one for another will serve to counteract this tendency. When we pray for an object, we remember that object. When we ask for a blessing on a brother or a sister, we remember that brother or sister. Christian remembrance is a great want in our churches. Indeed, it is no uncommon thing to find in the bosom of the same church, those who are ignorant of that fact. The question is not unfrequently asked, is such or such a one a member of this church? More of reciprocal prayer would tend to cure this ignorance.

3. It serves to promote in one another a mutual Christian interest. If we pray for an object, it is fair to conclude we feel some interest in it, and, of course, in the answer to our prayer. No child of God can be in the habit of praying for a brother or sister in the Lord, and not feel an increasing interest in that brother or sister. If any praying one has doubt of this, let him try it.

4. It fosters religious fellowship. A community of Christians, heartily looking up to God for blessings on one another, will find the cord of their spiritual brotherhood becoming stronger and stronger. In this exercise a spirit unearthly reigns. It is the fruit of a new implantation, and the growth is like the seed planted.

5. Reciprocal prayer tends to unity. Those who truly pray are one. "We are all one in Christ Jesus." Virtually, *vitally* we are one. When we pray for one another, we say, "Our Father." We all say so. "We have one Father, even God." "Bless spiritually, savingly, thy children." And all we are brethren, children of the common Father, a unity. Let us pray one for another.—*N. E. Rel. Herald.*

Petra.

Unlike Jerusalem, whose many revolutions fill the page of history with their burthen of glory and guilt, and whose final destify is yet a subject of mysterious interest, with Petra are connected neither great events nor deathless names; her associations, like those of Tyre and Palmyra, are principally commercial, and like them, too, never again is she destined to arise from ruin. But were the Book of Job, as some contend, a production of Edomite origin, depicting the civilization of that land at a period when Jerusalem was not yet founded, what a halo would not this cast over desolate Idumea and her perished capital, a monument of her past genius and greatness, nobler than the proudest of her rock-hewn temples, and lasting as the eternal hills themselves! And whatever may be the conflicting op